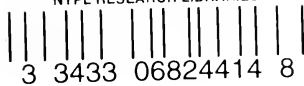


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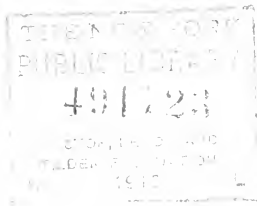
Yours Truly
Daniel H. Talbert

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The Pleasures of Sin

By
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As men, “Let us reason together”

CHAPTER I.

By Way of Introduction.

Note—The reader is kindly urged to not omit the first Chapter of Introduction; usually dry reading, but in this case the foundation is here laid for the entire structure, and a better idea of the lines following will be gained by the reading.

I trust that my friend who is a freethinker or an avowed “agnostic” will not be offended because I use the word God in referring to the first cause of all that is created. Likewise, the staunch believer in the “Faith of our fathers” should not shrink from the word “superstition” as it may of necessity appear.

Both the guiding star of Reason and of Faith will be fairly “weighed in the balance” and carefully tested by the Standard of known and demonstrated Truth, as manifested by the fixed and eternal law that is giving a righteous government to the entire universe.

There is a principle of fixed law which should prevent faith from leading us into the extremes of the supernatural, wherein much truth may be denied, and the law transgressed, and it should also prevent “free thought” from being *too* free, wherein

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action might result that would be a violation of this law.

It is a pitiable situation, bordering onto the ridiculous, which presents the spectacle of intelligent, thinking men arrayed against each other, one side declaring there is nothing to believe, while the other declares, "You must believe or be damned." Both extremes are out of harmony with real truth, and from the resulting discord we hope to find the right and true standard around which all can unite as brothers, honestly striving for our mutual good.

I am assuming that every human being has at least some thought, at some time, of a desire to live right and do the right. I also believe that most people, like myself, have experienced more or less difficulty in knowing just what the right thing is, in many cases, or at least in knowing just how to succeed in doing the right and breaking away from the wrong.

We are simply seeking for light, and for understanding. As the mists clear away, hope is kindled anew, and I rejoice with you in that "old things are passing away, and behold, all things appear as new." This is not because there is a change in the "old things," but it is because there is a change in our thoughts and understanding. The things that have been created, and the laws controlling them, do not change. Our knowledge and conception of them do change, just to the extent of our knowledge be-

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ing broadened and increased, a process which we hope is continuous. I extend to you, therefore, greetings of good cheer.

In the effort to discern good from evil, or to classify that which is sinful, we shall hope to keep clear of all puritanical condemnation of the personal habits of men. We shall make no allusion to such habits with any spirit of censure toward the man. Statutory laws savoring of the old Connecticut "Blue Laws" are not the best and safest means for inspiring men to better lives, but this is not saying that statutory laws, in harmony with Nature's Laws, are not essential to the order and well-being of society. Our effort here is to set forth a basis for an incentive to right thinking and right living so strong as to lead men into the right way with joy and gladness, rather than to drive them in by force, or by fright.

This position is based upon the demonstrated fact that man's action is the result of his thought, and his act is always in harmony with his thought. If his thinking is right, his actions will be right. The nature and character of his thoughts are determined wholly by his perception of the truth. Man thinks as he believes, and he never believes that which is false when he absolutely knows the same to be a lie. Hence, the object of this discussion is to seek out and expose the things that are false, many of which we have believed to be true. As a reason for a

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thing being right or wrong, we want that which is farthest removed from personal opinion or prejudice. Thus, we have sought for a standard which is absolute, eternal and unchanging.

The title of this book is a common expression or term familiar to all, but in reality it is a misnomer, inasmuch as we hope to clearly set forth the fact that there is no such thing existing as "Sinful Pleasure" for the reason, anything that is real pleasure is not sinful, and anything that is really sinful is not pleasure (however much it may seem to be so).

We expect to sustain this position by means of applying the fixed principle of a law that is as permanent and eternal as is the universe itself. We shall further declare that anything that is natural is not sinful, and anything that is sinful is not natural. By this we mean that all sin is a violation of natural law, and all violation of natural law is sin. We take this position upon the assumption that there is but one creative power, the Eternal God, who is the sole causation of all that is, which includes all of nature and all of nature's laws. We have as much love and regard for one law as we do another, and for one truth as we do another, no matter whether such law or truth may be classified as either of the so-called spiritual or material realms. We shall honor God as the author of all law and all truth, and one cannot conflict with an-

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other. On this ground we shall declare there is no evil in the sense of its being a *created thing*, and that evil has no power over man, except in the sense that a lie has power. But a lie has as much power as the truth does, providing it is not known to be a lie, and so long as it is believed to be the truth. The instant we discover a lie, and comprehend the fact that it is a lie, its power or effect on our thought, motive and belief is entirely lost. Hence, the abiding and everlasting power of truth, which gives us freedom, when once it is known. The simplest illusion or sleight-of-hand trick upon the stage has no basis except the ignorance of the audience. If the spectators possessed the knowledge of how the trick was done, it would cease to be an illusion instantly. This is the reason "Knowledge is power" and truth gives freedom and light. Truth never changes, but falsehood vanishes instantly into nothingness when it is discovered. Thus a lie is all the foundation there is for evil. Only as long as men are deceived by the false does evil have power. This is God's natural and fixed law. We cannot know all there is to know, but we do know more of this law than was known two thousand years ago, and yet more than was known in the days of Abraham, Isaac and Jacob. Our perceptions of natural law may change, but the law is changeless, because God, the author, is changeless, and because He is the author it is all good, and all

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that exists under its operation is good. On this solid rock we build, and our love, reverence and loyalty to God and His natural, material and spiritual law we hereby consecrate to Him without reservation.

We shall not waste space speculating upon the "origin of man." Moses wrote the first book upon Genesis, and Mrs. Eddy wrote the last one (or one among the last), wherein she devotes a long chapter in a worthy effort to improve upon the exposition of Moses. She finds it convenient to quote him word for word in some instances, and in others to make radical changes by her "interpretation." There has been no improvement. After reading from both books carefully, we absolutely know nothing more for certain about the origin of man than we did before reading them. Darwin was a specialist on Genesis, with a different theory, and that is all, simply theory. Suppose it were possible that we could know for a dead certainty just the detail means by which man and all other creation originated, how would it help us in solving the problems of life as we have found them? Searching for the "missing link" is ever an interesting and commendable work, but it is not absolutely essential that we find it. The real fact we are confronted with, and the one we are most interested in, is the one that we are here. The past will take care of itself, likewise the future.

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What is the law concerning us now, today? For our good, this is the question we need to study, and the conditions daily imposed upon us, which we cannot evade, are the ones we should most fully comprehend.

As human beings, we find ourselves possessed of tendencies and desires which are classed as evil, and which, if followed, lead to degeneracy. This disposition to self-indulgence is developed so strongly as to lead the people generally into the belief that it is a natural condition of our being, from which there is no escape, except by or through a supernatural intervention. In this discussion we are undertaking to account for the universal tendency to evil, upon other grounds than its being a born and created part of our beings, and to clearly establish the fact that sin is not nature, and that it has no place under natural law. The reader will kindly pardon an apparent repetition of the statement of fact, made with emphasis, that God is the author of all law, whether it be spiritual, natural or material; therefore sin is utterly foreign to natural law, and there is no place for it in all of God's creation as being a thing of reality.

Throughout this book all reference to law will mean God's natural law and not statutory law, unless so specified. The word "sin" will be used to signify violation of God's natural law. Physical sense will be admitted a natural sense, in mankind as well as

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in all animal life, only with this distinction: In animal life it is held in subjection by the law of intuition or instinct, while in mankind it is wholly subject to knowledge or comprehended truth. With man, mind is the master, and everything material is subject thereto, under the conditions as prescribed by God's natural law.

As a man, husband and father, I have unavoidably met the real problems of life (more or less common to all men) herein discussed, and I have found they could not be solved by ignoring them, or by running away from them, hence this sincere, (even if awkward), effort to face them openly and frankly, just as a plain, common man should do.

Following the leadings of nature, or natural law, does not mean a diet of raw cabbage, or going without clothes. Our natural duty is to seek for the best that contributes to our comfort and happiness. The law of evolution and development is nature, and it leads towards perfection in every true sense.

With reverence and humbleness, I hereby dedicate this book, hoping only for the good of my fellow-man, to my sainted mother, whose life was the living prayer of: "God bless my boy—God bless all my children—God bless all of humanity, everywhere."

**THERE IS NEITHER PLEASURE NOR
PROFIT IN SIN.**

CHAPTER 2.

What Is Sin ?

The pleasure of sin we cannot correctly estimate except we have a clear understanding as to what sin really is. We agree that all criminal acts, and all manifestations of anger, hatred, falsehood, etc., are sinful, but they are not usually indulged with pleasure, as the direct motive for them. The purpose here is to more especially consider the *so-called* sins practiced solely for pleasure or self-gratification. This brings us direct to the question :

Is it a sin to use tobacco?

Is it a sin to drink alcoholic liquors?

Is it a sin to indulge in opiates?

Is it a sin to indulge the sexual powers for pleasure?

These are questions of vital concern to every normally constituted person, and the answers to them should be clear and concise, setting forth a valid reason for the conclusions reached. We are entitled to the highest and best authority obtainable.

A declaration by any one man, or by any organized body of men, cannot be accepted as an answer. The Bible is not the final authority on this subject. Some

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of these so-called vices were not known to Bible authors, and if they had been their authority would have been just the same as ours is today. If the Christ Jesus were on earth today, and He should personally declare each one of these habits to be sinful, we would have a right to know why. In-as much as each of us must "reap what we sow" we are not demanding too much when we ask to know just what the scientific or truthful basis is upon which our conclusions are based.

On these questions our rights are uniform. If the habits under consideration are sinful, there is a scientific, basic principle, universal in its application, upon which the fact must be established.

There is but one authority, and that one is supreme. Natural law is the unerring interpreter and revelator, giving us an answer that is yea and amen, forever. But what is natural law and who is responsible for it? Natural law either is power, or the expression of power that is eternal and unlimited. There has been much discussion among scientists relating to the distinction between natural and supernatural or spiritual law. There is no general agreement upon this distinction. We are forced to the conclusion that God is the creator of all law, and there is scarcely a difference that warrants the two classifications. If this be true, who or what is God? The world has never known a better answer to this question than

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the one given by St. John 1, 1-4: "In the beginning was the word, and the word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made, that was made. In Him was life; and the life was the light of man." Thus, natural law, and the forces represented by this law, must be of divine origin. If so, the supposed distinction between natural and spiritual law is obliterated. "God is Love." This is also a good definition of God, which is the principle of all life, and all that is. His creative power and act was either by decree or by the operation of the law of evolution, either of which has behind it the eternal God, or principle of life.

In so far as we know, natural law is continuous, and if it were at any time changed in any detail which we could comprehend, it would be the result of another natural law, unknown to us, but in force for untold millions of years. God must be the author of all natural law, unless we admit the existence of some other creative power, with a kingdom in competition with God's kingdom. This is impossible, if God has all power and fills all space. If he is an unchanging God, His laws are unchanging. Every detail of all animation or life is controlled by God's natural law. The extent to which we understand and know this law determines our comprehension of the exact truth concerning the sinfulness of the habits under discussion. We cannot trifle with

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natural law. What it says to one, it says to all, and any act violating its decree made by one person, is no less a violation if made by another. There is no question of expediency or personal privilege involved. But how are we to know just what this law is relating to the questions now under consideration?

Let us first analyze our acquired habits for alcoholic drinks, opiates and tobacco from the standpoint of their opposition. These are all in the same class, their difference being mainly one of degree in their effects. All of them are practically void of nourishing food qualities, their chief element being a strong poison with disastrous stimulating effects, which deceive the victim. None of them is used as a food.

If they served any natural physical need, other forms of animal life, aside from man, would have a taste for them in some form. With man or beast, however, the taste must be acquired, and in case of the animal, instinct is absolute protection against the ravages of these poisons. With man, the first taste of tobacco, as a rule, meets a protest in the form of violent nausea, which is the voice of nature (and God) speaking in thunderous tones against this outrage upon her handiwork, the human body.

The stimulating effects of all these poisons produce unnatural and abnormal physical conditions, creating false appetites which usually grow upon the thing they feed upon until they become more and more uncontrollable and hard to satisfy. These are

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facts known to all, and are they not sufficient to prove the habits unnatural, and therefore sinful?

This is not taking into consideration the unspeakable filthiness of tobacco or the waste of material resources involved in the indulgence of all these habits, such characteristics alone being sufficient to brand them as sinful.

But hold on! Are we jumping too rapidly at a conclusion? Does not man have a reasoning faculty, which, if exercised properly, gives him judgment, which protects him against excess and consequent disastrous results? If animals had the power to acquire the taste for opiates, tobacco, or alcoholic drinks, would they not be minus this protection we have? Why cannot man indulge the fleshly sense in moderation with perfect safety? The contest lies between this position and one of total abstinence, and we have only to determine which one is backed up by natural law. We have a right to eat and drink to satisfy a natural thirst and hunger. Have we a right to do either one for any other purpose? It certainly is our duty to use our judgment as to when to eat and what to eat or drink. Our judgment is fashioned and determined by the knowledge we possess. We best serve the law of nature by eating and drinking the things attainable that are the most nourishing and wholesome, and by knowing when enough has been partaken of to serve the actual needs of the physical body. But suppose after this

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point has been reached, do not things taste just as good as they did before? If so, can we not eat just a little more, and thus enjoy the pleasant taste? We would say no, because to do so would violate natural law, and the act would be one of gluttony. We have no right to resort to our judgment, when we are violating the law. So long as we are within the law, we can use our judgment as to what we do, or how we do it. For example, amusement is as necessary and as natural as eating, and we have a right to exercise our judgment and personal tastes as to the kind of amusement we engage in, or as to how we do it, so long as we do not violate any natural law. If the use of opiates, tobacco and alcoholic drinks afforded nourishment, they would come under the head of food necessities, and we would then have the right to exercise our judgment relating to their use. Inasmuch as they do not, there are no grounds left for an excuse to use them, except abnormal demands of physical sense, the sense of taste, which, if indulged, makes sense the master and mind the servant. When the demands or testimony of the taste sense conflicts with mind or knowledge, which one should be ignored? Both cannot predominate, and a man cannot serve two masters. Knowledge tells us opiates, tobacco and strong drink have no nourishment. There is a claim made for beer having a very small per cent. of nourishment, but no one would care to drink it with the

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alcohol all out of it. Normal man, in nature, does not need a stimulant, any more than any other form of animal life does. All he needs in the food line is nourishment. The normal man has no right to increase his heart beats by the use of artificial stimulants, because to do so is contrary to nature, and to natural law, and such acts cannot remain unpunished. It is not a question of whether or not one drink, or one chew of tobacco, or one injection of the hypodermic will hurt a man or not. It is a question of principle, and observance of natural law. If there were no violation of this law to start with, there would be no ills arising therefrom.

The power, or sense of taste, was created for the one legitimate purpose of tasting and discerning wholesome and nourishing food.. When this sense is subjected to the abuse of strong, poisonous, stimulating drugs with self-gratification as the motive, it is clearly being misused and abused in an unnatural way, and the delicate sensitiveness of the membrane is gradually weakened or destroyed. What could be a more distinct violation of natural law, and therefore sinful? We learn much from nature. God speaks to us by and through what He has done, the works of His hands. Do we not know more today of His law and His works, than human beings ever did in any age? If so, we are nearer to Him, and man's opportunities and responsibilities are greater than in any time past. Through the revelation of God's

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will as expressed in all of natural law in all of His creation, we are obliged to conclude that the use of opiates, tobacco and alcoholic drinks are sinful in His sight, and they are a curse to mankind.

After all, these are questions for the individual conscience to answer, the nature of which will be determined solely by the knowledge or education possessed by the individual. Statutory law is helpless in controlling personal tastes, and it has no right to attempt anything further than to conserve the well-being of society, either by regulating or prohibiting the traffic in the destructive agencies affecting the vital interests of the individual, and of society at large. That which degrades the man, degrades the nation. Likewise, if the individual is morally and physically improved, the nation is improved.

**THERE IS NEITHER PLEASURE NOR
PROFIT IN SIN.**

CHAPTER 3.

Sex Relationship.

The true nature of man's relation to woman, as intended by the Creator, is one that is just beginning to be understood, and when it is comprehended to its fullness, domestic discord will begin to pass away, and many of the social ills now afflicting society will find a lasting cure.

As God's natural law reveals the truth relating to our false appetites for strong drink, opiates and tobacco, even so does it determine our rights on this important question of sexual relation. We have based our conclusions on the mandates of this law, and we learn thereby that each one of the physical senses has been given us for one legitimate use and purpose, (subject to control by mind and law), the sexual powers being for the sole and exclusive idea of the reproduction of our kind. This proposition at once raises the question as to what grounds married people have which give them the right to indulge the sexual powers for any purpose except that of reproduction? This is a question theologians, Bible students and lay members of all classes, as well, are generally unprepared to answer on the spur of the moment. Physicians, as a rule, are more ready with an answer, and it is one that is in har-

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mony with natural law. The right to indulge for pleasure or gratification wherein it is necessary to defeat natural conception by artificial and unlawful means, has seldom been questioned. Even more remarkable is the fact that the right to indulge after known conception, or after the wife has passed the age of her seasons has not been called in question to an extent reaching the public ear. If the right to thus indulge is lawful under the marriage compact, then there would be no question or doubt, on the subject, and it would remain with the individual judgment or inclination to respond to the demands of passion or not, as the will, or circumstances might suggest. But we shall, in the outset, emphatically deny the right to any such indulgence, on the ground that it is contrary to all natural law, and there is no example of it within the entire realm of physical life, aside from mankind.

A rigid observance of this natural and Divine law does not imply that there should be an increase in the birthrate, but it does follow that there will be a decided improvement in the quality of those that are born. It is not larger families we need, but better ones. If careful breeding and a strict observance of natural law retains and improves the specimens of each species in the animal world, why will it not do so in the human kingdom? If children could be conceived, carried and born in pure love, instead of lust and passion, perfection of the physi-

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cal and mental would rapidly develop. Conjugal love that is pure will first of all observe God's natural law, and there will be no prostitution or misuse of the sexual powers in marriage. The sin of lust and passion, if indulged, is indelibly stamped into the life of the unborn babe.

There is no evading the natural and divine law, which insures that "like begets like," and there is no effect without a lawful cause. Legislative action should prevent the physically and mentally deficient from marriage, and thus prevent the reproduction of their kind to an extent, but the real remedy is to educate the world to a decent observance of God's natural law which alone will put a stop to legalized prostitution under cover of marriage. What we most need is a thorough knowledge of what the law is, and next is a disposition to observe its decrees, at least to the extent obtained by the horse and the cow, and all other forms of animal life.

A common and deplorable act among married people of all classes is to resign themselves, after known conception, not to chastity, but to unrestrained indulgence, saying, "O, well, it's too late to help it now, we are caught, and we might as well cut loose."

The same lustful thought, born of ignorance and false belief, causes many married people to look forward with "glad anticipation" to the day when the wife will be past the age of the seasons common

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to women, when unrestrained indulgence can be experienced without the "danger" of conception. How is it possible that humanity is down to this level? The brutes in all the animal world are so far above us on these lines as to admit of no comparison. Can we pose as Christians, or as anything more than an animal, (or less than an animal), while guilty of these gross and flagrant violations of natural law? We cannot serve two masters. If we follow the law, the flesh is crucified. If we indulge the flesh, the law is violated. Let us choose this day whom we will serve. There can be no marked improvement in the morals of the people until this practice of indulged lust and passion, under cover of marriage, is forever ended by an awakening of the individual conscience.

There is but one possible *natural* result of sexual intercourse, and that is conception, and any artificial means employed to prevent such result is a direct violation of natural law. There is no condition or circumstance in life wherein the law provides for one single indulgence, or for any kind of tampering with the sexual organs except for the one legitimate end, viz., reproduction of our kind. What is the evidence for this? In this case we have both the general teachings of the New Testament Scriptures, (which are not definite), and the declared works of God in all of his creations, (absolutely clean and positive), in every form of animal life, including

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the birds of the air, the beasts of the field and fishes of the sea. Man is the only living being who violates this law. No other living creature has the slightest tendency to thus transgress, the female being absolutely invincible against it, while the male regards and respects her in this position. If we, as husbands and fathers, had this much consideration for our wives at all times, we would be taking a long step heavenward.

If this conclusion is too radical, and if it is not in harmony with natural law and God's will, and if indulgence of the flesh for supposed pleasure or relief is really necessary to preserve health, (shame on the thought), then we should hasten to remove the legal and moral restraints against polygamy and adultery and return to the days of Abraham and hand-maidens. If married people have the right to indulge for any other than the purpose of reproduction, there must be a reason, that would not apply to them any more than it would to those unmarried. Such reason would also be in force in case of protracted illness or death of husband or wife, and it would also apply in case of pregnancy, (and if the parties thereto were anywhere near as decent as animals are, they would abstain during this period, also for many months after the birth of the child). Is chastity to be observed during these long periods? It could not be if indulgence is really essential. Every law of our being is positively against

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this indulgence for any purpose except for issue, and there is no getting away from this edict of the law. It is just and right that all statutory and moral law should conform thereto, in so far as such law can conserve the public welfare, but when it comes to regulating the morals and habits of the individual, statutory law is a comparative failure. The only real protection for the individual is a quickened conscience, prompted by a knowledge of the truth, the present status of which, generally speaking, is at a decidedly low ebb.

It is amazing that any standard of religion or Christianity can be maintained by any church in this enlightened age that does not conform to this law, but who ever saw or heard of any religious body declaring itself in full upon this, the most important of all subjects? Of all the sins of earth, this is the one we most need to be saved from. We should be saved from it to an extent that will make it *less* possible for mankind to indulge the flesh, than it is for animals to do so. Even the thought of indulging the sexual passions, or the sense of taste by using opiates, tobacco and alcoholic drinks, would never exist if all humanity would simply live up to and obey the law of nature, which is the will of God. When legalized prostitution, as practiced under cover of a marriage license, is stamped out and obliterated, there will be some chance to stem the fierce tide of immorality that is known as illegal

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prostitution, or the social evil. The prevailing belief that indulgence of the flesh is essential, or that it is a pleasure, or that it is a profit, is a stupendous lie that will have to be exposed until it is positively known and recognized as such, before the movement towards depravity can be effectually checked.

The filthy streams of sexual immorality may empty into and terminate at the bawdy house and brothel, but they do not originate there. They have their beginning in the homes, many of which are would-be Christian homes where the man and wife, father and mother, are fighting God and nature to prevent conception while indulging the passion of lust. Then when the "accident" of conception does take place, indulgence continues, and a child is born to grow up with an abnormal lust inherited, which in his ignorance, like his parents, he believes is "nature" and it must be gratified. There are exceptions to these conditions, but this is the rule, and every married man knows it to be true. Dens of vice are the final result, and they are considered necessary institutions by many who are under the illusion of passion.

Upon this important matter it is of the utmost need that both husband and wife should agree, and if both are led by natural law, which is God's expressed will, there will be no cause for domestic trouble of any nature. Right teaching to the young on these lines cannot begin too soon after the child

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has come to the age of maturity. Even the Christian world is in darkness concerning these most important of all subjects. Let us awake.

Suppose animals had the capacity to degrade themselves, as most married people do, by indulging for pleasure in sexual intercourse, especially during the period of pregnancy; how long do you suppose the perfection of the species would be maintained? Such a crime against nature and against God is too revolting to contemplate, yet it is more than a common practice, even among so-called Christian people. The average married couple starts in life in the deepest kind of ignorance on this subject, rarely receiving a word of instruction from any source. The church and pulpit, however much enlightened, are handicapped for expression before mixed audiences. The school room is likewise deficient, and there is a general false modesty or lack of understanding among parents and teachers which results in a decided neglect of one of the most vital interests of our lives.

There seems to be but little effort to maintain a moral standard higher than to preserve the virtue of our young people (which often fails) until marriage, after which they are supposed to cut loose from all restraint.

Under cover of the marriage relation, the extreme depths of indulgence are often reached in orgies of sensuality, in the ignorant, deluded notion that

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pleasure is thereby gained, in the entire absence of knowledge of the fact that such acts are a gross violation of God's law.

Marriage is a divine institution only because it is in harmony with natural law. It is sacred because of our exalted position above all other forms of life, and because of our responsibility, which is imposed upon us by the power we possess to reason and to think. If all of the lower animals are invincibly protected against going astray by indulging the flesh for pleasure, how much more should we have such protection with our reasoning faculties, and with our opportunities for knowing the truth. If we know it, why not let our light shine? The perpetual silence of the church, and of nearly all religious preachers, priests, and teachers, indicates either a gross ignorance on this question, or a most stupid adherence to a false modesty which should put to shame our standard of civilization and Christianity. A proficient knowledge of the simple laws of nature and of God, relating to our sexual powers, with a realization of the fact that indulging the flesh for pleasure imposes the galling yoke of sin instead of real pleasure, if comprehended by all, would at once end domestic discords and divorces, at least to a practical extent. Nearly every such case is the direct result of indulging (or desiring to indulge) the flesh for sexual intercourse, (or by alcoholic drinks) for supposed pleasure.

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The commandment regarding adultery is generally accepted as relating only to the violation of the marriage vow, whereas the real truth, and principle of natural law, would make it cover all sensuality, regardless of any state of marriage. The woman who prostitutes her sexual powers for a supposed profit is on practically the same basis as the woman who prostitutes those same powers with pleasure as the motive, regardless of any state of wedlock. Both cases are a violation of natural law, and if so they are both sinful.

The illegal prostitution as practiced in bawdy houses or elsewhere sinks into insignificance in volume as compared to the same practice under cover of legalized marriage. Why the fierce condemnation of the "social evil" by those who indulge the same passions of the flesh at home, and for the very same purpose of gaining supposed pleasure? Marriage does not carry with it a right to violate natural law. The blame for it rests upon the man more than the woman, yet both are guilty. The old story of the woman being the original tempter will not stand against the evidences of nature and her laws, wherein the female is the more firmly intrenched against the possibility of indulgence. The degree of virtue that does exist today is due more to woman's disposition to follow the natural leadings of her sex than it is to man's effort to help her avoid transgression. The salvation of the world requires that a

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mighty awakening shall come upon these lines and it is needed in the Christian world as well as out of it.

One glance at nature proves there is no physical necessity for indulgence. Divorced from domestic relations, all forms of animal life unite in pairs, and the law of their being is observed in perfect order, thus insuring perfection of physical development. Marriage is for the same purpose. Wherever there is a sufficient reason for not bearing children, there is a sufficient and potent reason for not indulging the sexual passion. This is according to the revelation of natural law, and there is absolutely no ground for any other conclusion. All animal life (aside from man) lives up to the requirements of this law with unerring precision.

If all men and women should live up to this same standard of decency, would not the physical and mental deficiencies which are now a blight upon our civilization soon disappear?

On the other hand, is it not a marvel that there is not more imperfection than there is, when we consider the abuses to which we have subjected our bodies? Think of nine children out of ten born into the world, conceived by accident, entirely unintended, and with regret. Think of these children being conceived from an essence of life weakened and degenerated by indulgence of the sexual senses for pleasure. Think of the brand of sensuality and

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passion which is thus stamped into the very vitals of these unborn babes, by the continued sexual indulgence of the parents during the period of gestation? Is not this sinking into depths far below the lowest of animals?

There are known cases where this damnable act has been practiced almost to the very hour of birth of the child. Such degeneracy as this is almost unthinkable, and yet the fact that one single indulgence of the sexual passion could take place for pleasure after known conception, reveals a condition of the densest ignorance and consequent degradation. But if it is worse than inhuman, and lower than the brutes to indulge passion near the time of child birth, it is equally as bad a month before, or six months, or even a single day after known conception. There is no place provided by nature for drawing the line during this nine months of pregnancy. If it is unnatural and wrong at one point of this period, it is equally so at all points. The newly conceived child is entitled to absolute purity of thought and act upon the part of its parent, from the instant of its conception. In order to insure this there should be no thought or act in the mother's heart or life at any time, except that of purity, and freedom from sensual indulgence. If this condition is essential to the production of a perfect specimen in the animal world, without a single exception, why should it not apply to mankind? The known fact

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that these simple laws of nature and of God are ignorantly disregarded by the vast majority of even the better class of people is a just cause for serious alarm.

There is another secret vice prevalent, more especially among young men and boys, viz., the habit of masturbation or self-abuse. Will some one explain why a human being is the only living creature subject to this loathsome habit? It is accounted for on exactly the same grounds as all other indulgences of the flesh which are unlawful, and that is because the motive is pleasure. Many a boy has sacrificed his health and his life under the influence of this illusion. Such an act ought to be an impossibility in the life of any boy, at least as impossible as it is with an animal. Such an abnormal passion could only develop as a result of ignorance on the part of the boy and his caretakers, and because of the lust stamped into his being by the unlawful indulgence of the generations before him. Not one boy in the world should be allowed to grow up without having it drilled into him by all his teachers, parents and instructors, that it is unlawful to touch the sexual organs for pleasure. If he is allowed to grow up with the idea that there is pleasure in indulgence, but that he should restrain himself until marriage, when he will have the right to cut loose from restraint, is not a remedy. There is no more right to indulge the flesh simply for pleasure, after mar-

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riage than there is before. Marriage gives the right to have connection for issue, a right which did not exist before. If a boy has no right to abuse his body for pleasure before marriage, he has no right to join his body unto another wherein they both become as "one body" in marriage, and thus abuse the same body by using the same powers for pleasure. Purity of thought before marriage means purity after marriage, provided both man and wife are free from the illusion of sin being a pleasure. If they are not, the endless chain of lust and passion is lengthened under the irrevocable law of "like begets like" wherein the sins of the fathers are visited upon the children, "even unto the third and fourth generation." Those who regard marriage as sacred cannot be too careful about taking unlawful privileges under the compact. Those who are using it as a means for venting passion should hide their heads in shame, and beware of the day of final settlement. Brutes cannot stoop as low as mortals who indulge the flesh for supposed pleasure or profit.

Is it any wonder the world is steeped in sin and disease?

Oh, Woman, canst thou not return to thy native purity, wherein the instinctive leadings of thy sex in all other forms of life renders impossible one such indulgence of the flesh?

Oh, Man! Canst thou not use thy strong arm

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to uphold her in this high and noble aspiration? If not, canst thou not at least emulate the consideration shown by all of thy sex in all other forms of life, and not tempt her to transgression?

“Whatsoever a man soweth, that shall he also reap” tells us the penalty must be paid for violation of natural law. There is no kind of forgiveness that will make it possible for us to evade the results of sin.

It is altogether probable that the first sin (at least it was the greatest sin) committed by man was when the act of sexual indulgence was consummated with a motive aside from conception or reproduction, wherein the natural result was intentionally defeated. We are in a better position to know this to be a fact than were any human beings of time past, simply because we know more of the expressed will of God through his works and laws of nature today than in any time past. We have the exalted privilege of adding to our light and knowledge the experience and knowledge left on record of all those who have gone before. This original or first act of sin was one of dishonor, because it was a violation of law, cheating God and nature out of the results of reproduction which is eternally demanded by nature whenever this function is exercised by all living creatures under normal conditions. Thousands of years of indulgence in this sin has so fixed the habit in our beings as to

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lead us to believe that indulgence for pleasure or relief is both natural and essential, whereas the reverse is true. We have no more natural right or need to use the sexual powers for the sake of relief or pleasant sensation than have other forms of animal life. Do you say, "We just can't live without it?" Why not, if animals can? Are we not better fortified than they? In case of physical or other unavoidable conditions rendering the bearing of children inadvisable, the obligation is removed, but this does not open the way for sensual indulgence for pleasure. In this event the possibility of such action should pass out of our consciousness entirely, as completely as though it did not exist.

If, then, these indulgences are sinful, is it too much for us to expect to live free from them? Is the standard too high for us to reach? Why should it be, when by attempting to attain thereto, even should we succeed, we would scarcely excel the standard maintained by the horse and the cow, and all other animals. As men we ought to be ashamed of our own past ignorance and folly. Let us probe deeper.

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CHAPTER 4.

Where Does Sin Originate?

OR WHY DOES MAN COMMIT SIN?

It will be difficult to find an answer to one of these questions that will not apply with equal force to the other. One of the strangest things in all the world is the fact that man alone, among all living creatures, has the capacity to violate natural law, and the fact that man does violate natural law and thus commit sin is one that must be accounted for. Why is it? God is too pure to behold sin. Hence it is certain He did not create and introduce it. Inasmuch as God's power is the only power, and as "He fills all space," it is equally as conclusive there is no other existing agency, or power, through which sin could come to us. Then what is it and where does it come from? We have already agreed, or are supposed to, that sin is an act of transgression of law. As there cannot be an act without first having a thought or motive for the act, it is clear that every act of sin first exists in the thought, or results from a condition of mind that is out of harmony with God. Animals have no capacity to formulate a motive and act upon it, while Man has no capacity (in his normal state) to act without a motive. The animal is guided unerringly by intuition or instinct, directly by the hand of God. If

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this is true, the question may arise here as to why some animals are vicious under what seems to be natural law. Viciousness and tyranny, when manifested by either man or beast, is out of harmony with natural law, and such tendencies are the result of false concepts. The natural law of "the survival of the fittest," or the law of evolution, is gradually eliminating viciousness. If it does not finally reach this end, the glad day so long dreamed of when the "lion and the lamb shall lie down together" will end in a dream. However, it is only in keeping with the natural law of development to believe that Love and Justice will eventually rule the world. The strongest man is the one with self-control and gentleness. The "fittest" are those who have mastered the things which incline to weaken and destroy true manhood, and he who exemplifies mercy, justice and love for his fellowman and regard for the laws of his being will survive, because truth will prevail. Indulgence weakens and destroys the man, likewise the nation. When mind and knowledge shall completely rule all things material, then will viciousness and tyranny disappear, first among men, next among the lower forms of life controlled by man. Sin is its own destroyer, and this is natural law. As knowledge increases, sin decreases. Sin loves darkness and thrives in darkness, but it cannot stand the light. Man's everlasting mission and duty is to assist nature in evol-

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ing order out of chaos. Nature gives life to the tree, but mind, through the physical agency of man, helps to develop by placing the trees an equal distance apart, thus equalizing the distribution of sunshine and soil nourishment. God, the Creator, has provided this assistance by creating and providing man with a capacity and a mission to fulfill. The whole process of development is thus wisely provided for by natural law, and there is no part of such law accountable for a counter agency of destruction in the form of evil. Man's duties and obligations are supreme. Man alone is responsible for the sin and error of his life, because he has been provided with a sufficient means for extricating himself from the power and influence of evil, which has no power at all when its true nature is comprehended. Truth is our deliverer, and truth alone has power to make free. All truth is good, and is God given, regardless of whether or not it belongs to the so-called spiritual or material realm.

Man is guided by his knowledge of scientific truth, and God is the fountain-head and source of all truth. Our belief is always based upon what we comprehend most fully to be the truth. Hence, in the absence of comprehended truth, we are liable to believe that which is not true, and act accordingly, in which case sin, or error, is the result. To reach the source of sin more definitely, let us consider the fact that there can be no sin on our part

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without a motive for it, except in case of a habit so fixed as to render the act involuntary (which is an abnormal condition), but even the formation of such a habit was the result of a definite motive in every case. There are only two motives for any and all sin: one is *pleasure*, the other *profit*.

The sins we are here considering are those indulged for pleasure, or self-gratification, even though the first step was taken through curiosity alone.

Before any such sinful habit becomes fixed the victim honestly believes he is to gain pleasure by the indulgence. There could be no motive without such a belief. There could be no such belief without evidence, which is either true or false, upon which to base such belief. (However, such evidence is always supposed to be true, because if known to be untrue, a belief would not result. A lie, when known to be a lie, cannot affect our belief.) This evidence, however, could not exist as either true or false without a witness that is either true or false. Here we are getting at the basis of sin. We are about to discover the false witness, the source of the false evidence, upon which a belief and motive have been based which are also consequently false, and any action resulting therefrom is of necessity an error, or, in other words, sin. Now for the name of this false witness. It is our own physical senses (that of taste or feeling,

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for example). This is the sense that by nature is subject to control, either by means of instinct, as in animals, or of knowledge, as in man. We have been told by this sense that pleasant sensations resulted from that drink of liquor, that quiet smoke, or that prick of the hypodermic, or we have been told by the sense of feeling that indulgence of the passions produced pleasure, and so firmly have we believed this testimony that in many cases we have indulged deeper and still deeper, until health, wealth, home and happiness and hope have all been laid upon the altar of these delusions. (If this false belief in flesh indulgence as a means of pleasure did not exist, prostitution of all kinds would cease. This is the only secure foundation for moral reforms.)

Where profit has been the motive the delusion is equally as great, as there is in reality neither pleasure nor profit in any transgression of God's natural laws. Sin is all the result of our own false belief. It has no other basis, and it has absolutely no power, only as we give it power by believing in its reality as a means for that which it has not. We alone are responsible for the evil and sin which has cursed our lives. We cannot unload the responsibility upon God, or upon any imaginary evil power, which does not exist. Ignorance of the real truth and false belief are the sole causes of all sinful thought and action. Mind must rule and be the master over

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sense, else we remain in bondage to that which is false. The sense of sight has told us the earth is flat, and the sun moves; for ages this evidence of sight sense was universally believed as true. From various sources the world has gained a knowledge of the fact that it is not true, yet to the sense of sight it appears to be as true as it ever did. In this case Mind is the complete master over sense, and truth reigns supreme. If the Bible writers had possessed this knowledge they would have been able to correctly record the facts, and no one would now be able to "prove by the Bible" that the earth is flat, or that the sun moves.

There was a time also when Reason declared the earth to be flat, and all theory to the contrary was entirely "unreasonable."

Reason and Faith both fail alike, if not based upon known truth, and if not in harmony with God's natural law.

God is the author of all Truth. A theology that does not harmonize with scientific truth has no secure foundation and must soon crumble away.

Sin is the opposite of truth; it is that which is false, and its cause is a lie, and it has been a "liar from the beginning." Instead of its being real pleasure, it is exactly the opposite. Real pleasure is the direct result of right living and right thinking, and of overcoming rather than by indulging. Overcoming evil in the fullest sense does not mean mere-

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ly being able to abstain from the act of sin by sheer force of will power, but it means a complete destruction of the motive and desire to sin. By this alone can we have perfect peace and freedom. There is more joy in one day of complete mastering of evil than there is in a whole lifetime of indulgence. Even the supposed pleasure experienced from the indulgence of the flesh is but for a moment. Real pleasure comes through the mind, and not the flesh. If this is not true, why should any one seek to abandon "sinful pleasure"? If there is real pleasure in sin, how could we experience real pleasure by giving it up? The simple fact is, indulgence of the flesh, whether it be with tobacco, opiates, strong drink or sexual passion, is a destroyer of pleasure and happiness rather than a source or cause of either. Sin knows no law except to indulge itself, regardless of the cost. Is it not clear that the source of sin is within us, and not from without?

Where does temptation to sin come from? Temptation is in reality the same thing as desire, and there can be no such thing as temptation where there is no desire, and there can be no desire where there is no motive. As desire is the child of motive, so motive is the offspring of thought. A mere outward invitation or opportunity to sin has not the semblance of temptation where there is no inward desire. On the other hand, an outward invitation

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or opportunity to commit the act is not essential to establish the guilt of sin. The teachings of Christ Jesus fully establishes this point when He declares in effect, "the old law saith, Thou shalt not kill, but I say unto thee, If thou hast hatred in thine heart toward thy brother, thou art already a murderer." Again, "the old law saith, Thou shalt not commit adultery. But I say unto thee, If thou lookest upon a woman to lust after her, thou are already guilty of adultery." (Can we not "lust" after the woman who is our own wife the same as after one who is not?) Thus, sin is first our thought, and our guilt or innocence before God is determined by the condition of our heart, thought and mind. "As a man thinketh, so is he." This is a profound truth. There can be no evil, and there can be no temptation, where there is no thought favorable to sin, and where there is an entire absence of any motive for sin.

If we have thus traced the source of temptation and sin to our own inward desire or will to sin, it remains that we shall account for the presence of such desire. In the case of the false appetites for tobacco, opiates and alcoholic drinks it is clear that they are solely man's invention, and are all acquired.

As regards the sexual passion, we find it born within us, and it is God-given in the same sense as is the desire to eat food. Both are perfectly

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natural, and there is a high degree of pleasure experienced incidentally in the *legitimate* exercise of both functions. There is no sin except in their prostitution or misuse. Under the domain of sense, with mind a slave, gluttony and passion are a pair of twin devils that work in ceaseless partnership. Over-eating breeds either passion or physical ills, while indulgence in turn creates an abnormal appetite. Over-eating and improper eating amount to vastly more than a mere indiscretion.

In this enlightened age we have every opportunity for knowing what is best for us to eat, and how it should be eaten.

Instead of experimenting to see how much we can eat without killing ourselves we should try to know from experience how little we can eat and supply the actual needed nourishment. Thus we would give nature a chance, and not overwork and glut the vital working organs of our bodies. By eating slowly and masticating our food until it becomes a fluid, the danger of gluttony is practically averted, and a large contribution has been made to the destruction or mastering of passion. If there is anything sacred in this world it is our physical senses and the powers of regeneration. When we once fully comprehend this to be a fact the gluttony and prostitution, or a misuse of these powers, will cease. Come to think of it, is it not a strange fact that man will abuse his own flesh for pleasure? It

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can only be accounted for upon the grounds of dense and abominable ignorance and its consequent illusion which causes man to sink below the level of animals. The popular idea of its being a part of our nature to sin, created by design of the creative power, is a false conclusion. Man has learned to sin because of his false belief in sin as a means of deriving a supposed pleasure. This is where the deception or the lie gets in its work.

The life of Jesus is absolute proof that indulgence is not essential. The fact that He passed through life without one single act of sin, and overcame material and physical sense, to the extent of being able to avoid the least violation of natural law, is a demonstrated truth made for the one purpose of lifting the world out of sin. He proved His complete mastery of mind over sense, and requested us to do likewise. He did not live a higher life than we should try to live. He was not any more perfect and pure than we should strive to be. His temptations were just like ours, but they soon faded away because His mind, the will of His Father, was the perfect master, and his physical senses were ignored to the extent of avoiding the least act violating God's natural law. If His Father is our Father, and if Christ Jesus is our "elder brother," we are by nature very closely related to Him. Sin is the only thing keeping us out of full fellowship in the household of

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the Father. False belief is the cause of our will being out of harmony with God's will. We were created in "His image and likeness." Our normal, natural right is a condition of absolute freedom from the power and dominion of falsehood and of sin.

Of what practical use in this life is religion, or the church, or even a moral code, if it does not result in this end? We are seeking for the greatest possible degree of pleasure and happiness in this life, and we are entitled to it. Is it to be found in sin, or out of it? Are we to abandon sin simply to avoid *future* punishment? The world has well-nigh outgrown this relic of the dark ages. We have reached a higher motive for right thinking and right living, and we have found a natural reward for giving up sin in the way of a thousandfold more profit and real pleasure than sin could ever afford.

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CHAPTER 5.

How Can We Avoid Transgression?

This is perhaps the most important question before the world today. The only paramount religious obligation resting upon any man is the requirement of freedom from sin. Upon this all others are based. "Thou shalt have no other Gods before Me" is a command that leaves no room for any sinful indulgence, and it is in harmony with natural law. There is no question as to our need of complete deliverance. No harm can come to us if we are free from condemnation, and in this condition our various personal opinions held regarding such doctrinal points as "the origin of Man" or "transmigration" and a myriad of others are of no vital concern to us.

Christ's sole mission on earth was to destroy sin and establish true brotherhood and thus give life, and life more abundantly, but the combined power of the "Father, Son and Holy Spirit" cannot save a man from sin against his will.

The office of the "Holy Spirit" is to inspire us and lead us into all truth, but God does not do for us what we can do for ourselves. We are left free to act, and we can accept salvation from sin, or reject it. God has done His part; He cannot force

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us out of sin, and leave us at the same time to act as "free moral agents," upon our will to obey or not obey. Otherwise, foreordination would be an established fact. We are governed by law, and the law provides us with the power of choice, otherwise we are not free agents. Knowledge of the law and of the truth alone enables us to exercise aright our own power of choice. The "Holy Spirit guides us into all truth" by inspiring us to seek, that we may find. It is our business to try, and to keep on trying, to seek, and keep on seeking, if we would find the "Pearl of great Price," which is demonstrated Truth.

The Spirit has no power to operate upon us except through and by our capacity to think. Our will and belief is changed only because we have the power to think, and reason, and absorb knowledge, and learn more of truth. Any direct effort we make to rid ourselves of sin is useless so long as we believe in sin as a potent means of pleasure or of profit. The only effort we need to make is to know and understand the truth, because it is the truth that makes us free from both sin and superstition.

When we learn that the influence which has been leading us into sin and transgression is nothing but a lie which we have believed, we begin to become undeceived, and discover the delusion. We have sinned because it *seemed* natural to do so. We

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have sinned because it *seemed* to produce pleasure. We have sinned because we *seemed* to gain profit thereby. This is all false—in other words, a lie. A realization of this fact at once changes our mental attitude towards sin and towards God. We begin to abhor that which we formerly loved, and to love the things we before had but little regard for. This is the change of heart, or of mind, which means conversion. It is the process of “being born again and becoming as a little child. It is passing from “Death unto Life.” It is the laying aside of the “old man” and it is the “crucifixion of the flesh.” It is the mastery of mind over material sense. It is the “Baptism of the Holy Spirit.” It is the leading of our “captivity captive.” It is the “Mind which was in Christ Jesus.” It is to “love God supreme, and our neighbor as ourselves.” It is complete freedom and salvation. What more could we ask or think?

The apostle Paul mentally conceived this profound truth, when he saw the “Great Light,” and he was then and there converted, but he did not fully master the mortal sense of the flesh and his old habits of sin in a day. In the seventh chapter of Romans he relates a personal experience common to us all. He speaks of finding a “law of sin in his members at war with the Spirit.” He says he thus finds himself doing things which he positively hated, “for the good that I would I do not,

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but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin, which dwelleth in me. Oh, wretched man that I am, who shall deliver me from the body of this death? I thank God, through our Lord Jesus Christ."

Paul here was evidently perplexed because of his disposition to sin after his motives and will to sin had been destroyed by the new truth which had taken away his belief in sin. He had learned there was no pleasure in transgression but that it was misery instead, and he despised it, yet he finds "a law of sin" controlling his actions. We are liable to the same experience, as new converts to the truth, but in the light of today we are in even a better situation for gaining an understanding which will result in complete deliverance than was Paul.

The "law of sin" he speaks of we would conceive to be the law of habit, because there could be no such thing as a law of sin, as we understand the term, except God were the author of it. God is the only Creator of any and all law that has power, and we could not conceive of Him creating a law that would produce sin, but it is conceivable that He should be the author of the law of habit, a natural law to which we are all subject. This law of habit is a mighty bulwark to knowledge, and to a belief, which is established, but this would not be true were it not for its reverse action in the

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case of the new convert, whose understanding being partially developed is thereby more or less handicapped, as in Paul's case, when he sinned from habit in the absence of motive or desire in his mind. But even then Paul doubtless was near to the threshold of freedom, because his mind and thought was already set right, and his old love for sin was already changed to hate. Hence, we should not be discouraged when we meet the same conditions. By keeping an eye constantly on the life of the Master, and upon God's handiwork all about us, we learn from Him that freedom from the power and dominion of sense is within the reach of all. But absolutely the first necessary work is to correct the thought, and get rid of false belief. Without this the power of habit is invulnerable, and it rules our lives supreme. We must know and understand the truth, which alone has power to destroy the motive for doing evil, and when this is done the foundation upon which the old habits of sin rest is crumbled away, and a new foundation for new habits is laid upon the solid rock of divine truth, in harmony with all of nature and all of God, and behold we have become new creatures, and are free indeed. *There is no pleasure nor profit in sin.* We can mentally reiterate this truth until it becomes an absolute fact to our consciousness. Pleasure in sin? It's a lie! Do not believe it for one instant, but there is abundant pleasure in the lawful,

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legitimate exercise of any function of the flesh. For example, it is a pleasure to eat good food, but when a sufficient amount has been eaten to supply the needs of the body, then if we should continue to eat because a thing tastes good, with pleasure as the motive, then pleasure takes wings and flies, and we have become a glutton, and must pay the penalty.

Animal life in general, when free from domestic relations, is free from self-abuse by over eating, and under all conditions is free from indulging the so-called "animal propensities"—mankind alone sinks to that level.

To view an exhibition of live stock at an agricultural fair is to behold the most remarkable demonstration of peaceful freedom from "animal propensities," with an entire absence of nerve-racked physical conditions. There is apparently no hankering among them for an opportunity to indulge the flesh. Why cannot we be as free as they are? Why cannot we live as decent as they do? Is it because we have an intelligence of our own, with power to think and reason? No, it is because we act from false beliefs, and have false Gods, and are led astray by illusions, resulting from ignorance of the real truth.

"Awake thou that sleepest."

If it were true that there is any real pleasure in sin, or if it be true that there exists any real physi-

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cal need in even a moderate indulgence of the sexual powers, or if there is any harmless self-gratification to be gained by the "careful" use of tobacco, opiates, or alcoholic drinks, then should we strive to establish a rule or limit for such indulgence. Where is the God-given authority for any of it? Where is there an example in nature, as set forth in the animal life of any living creature, for one single indulgence for pleasure? Where is there a fraction of natural law that provides for indulgence? Any attempt to conjure up an excuse for such violation of natural law, or to formulate any rule aside from the cleancut law of nature, and of God, which demands rigid abstinence, is, to put it mildly, the height of folly. We must obey the law, or take the consequences. Let us learn cheerfully that "His yoke is easy, and His burden is light," for the reason it is in harmony with every natural law of our being.

To obtain freedom from sin by means of an understanding of the truth, which naturally changes our thoughts and motives, is not to eliminate the power of the "Holy Spirit," or to disregard the sacrifice made by Jesus, but rather it is a means for rationally availing ourselves of these agencies, and thus apply to our individual needs the really good things our Heavenly Father has provided. The habit of doing right makes it easy to do right, just as the habit of doing wrong makes it easy to

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do wrong. When we once acquire the habit of right living, and when the thought is once fully changed from wrong to right, there is no danger of our falling into wilful sin. Our fortification is perfect, and we thus "dwell in the secret place of the Most High." Understanding of the truth is a living faith which renders petitional prayer useless for a salvation which has already been provided, because the moment we know the truth we are in absolute possession of freedom and the prayer becomes a declaration thereof. We are instructed in the Bible to "stand still and see the salvation of the Lord," and also to "work out our own salvation." How are we to do both? By standing still we can see the "salvation of the Lord." What is that salvation? It is the showing to us *how* to proceed to work out our own salvation in His way, instead of trying to "climb up some other way." To stand still is to cease trying to work out our salvation in our own strength, ignorance and false belief, but it is not to cease our efforts to gain knowledge and wisdom.

If we confine our efforts to learning and "knowing the truth," the truth will make us free. Without this knowledge of the truth it is useless to try to get rid of sin. All of our struggles to break the chains of bondage are of no avail, in the absence of understanding.

To "get religion" means simply to get rid of the

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evil and sin within us. This leaves us with religion. There is nothing but religion left when everything is removed that is out of harmony with God. Hence, it is not necessary to "get religion" but it is necessary to get rid of sin, and the thing that produces sin, in order that we can experience our normal state of harmony, which is one of religion in its fullness.

Our religion is what we are, not what we believe, think or profess unless it should be that our thought, belief and profession is in absolute harmony with Divine and natural law. It is childish to talk about "having religion" when we are living under the delusion of sin to the extent of being led into violation of natural law by indulging the flesh. It is just as easy for a human being to live without sin as it is for an animal to. It ought to be a great deal easier, when we consider our advantages over theirs. We have a chance to know the law, and the least we can do is to respect and obey it.

When the belief in sin is destroyed, and our motive for sin is thereby lost, the cause of sin is also destroyed; therefore sin (which is first the desire to sin) fades away like the mist before the rising sun, as the darkness flees before the advancing light. The chains of false appetite and lust drop off of their own weight, and behold we stand in the glorious sunlight of God's love and liberty, where there is only joy and peace. This is heaven,

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and it is for us here and now. We need not wait for the old-fashioned revival and "mourners' bench," with its excitement, sentiment and almost any and everything except a rational understanding of the truth.

In this day of enlightenment it is an insult to any intelligence to receive an invitation to visit the "mourners' bench" to seek salvation. There was a time, perhaps, when this method served the purpose to express true repentance, just as there was a time in the past when an altar and burnt offering served a purpose of worship. Both have passed away, and now knowledge serves instead. It requires no faith to believe a thing that we know and understand. Hence, when knowledge and understanding prevail there is no need of faith, but rather it is confidence (instead of faith), born of true knowledge and repentance. In times past a perfect understanding was comparatively wanting because there was a corresponding lack of knowledge, in which case faith and superstition became more or less a factor in influencing the lives of men. In the light of today there is no excuse for going astray. All we need is a rational basis for action. We are in a practical age, and our religion should be as practical, and as rational, and as common sense as is our business; in fact, it should be a part of our business, a part of our daily life, of both business and pleasure. It should all harmonize with the principle of natural

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law and with our spiritual life. The one interest is inseparable from the other. A true Christian life is one of doing something, and doing it in the right way, in harmony with principle and law. Nothing is so dead as a faith without works, and both are dead and utterly useless unless exercised in accordance with natural law.

Many a man has had faith to believe he could invent a perpetual motion machine, and has backed up his faith by diligent "works," but both were dead because the law of nature was opposed and ignored. All faith that is out of harmony with natural law is useless. Common sense is a good thing in religion, as well as business. A blind faith is merely stupidity.

It is none too soon for the widespread teaching of a system of "being saved" that is more rational and comprehensible than is that of the usual anything-to-get-there methods of the modern professional evangelist. God's plan of salvation is provided for human beings who have the faculty to *think*, and thus form motives and beliefs for all action. A being without this ability to think needs no plan of salvation, because he has no power to form beliefs or motives, hence he is not responsible and not subject to condemnation. Beings who can think only need to think aright in order to be saved, because full salvation has been freely and abundantly provided for all who will accept, and

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all that is required is an understanding in order to know how to accept, in a rational and natural way, as our Creator intended that we should.

God's power is manifest through our good thoughts. We have the power to abolish all evil thoughts. God cannot force us to do so against our will. We cannot force ourselves to discard evil thoughts, so long as we have a motive for clinging to them. Knowledge of God's truth is the only power that can change our motive from evil to good. As all knowledge comes from God (as he taught in nature), the fountain source, let us seek diligently and we shall find. "Knock and it shall be opened unto us." We seek by secret prayer, we seek by meditation; in short, we seek by thinking, and if we could not think we could not seek. The faintest longing for a higher life, and for freedom from lust, and the false appetites created by poisonous drugs, and from self-service in general, is responded to instantly by the Most High. Let us persist in *right thinking*.

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CHAPTER 6.

A Personal Experience.

(By an Ex-Slave.)

My reason for here referring to my personal experience is not because I have lived an innocent and exemplary life, but exactly the reverse. I am not in a position to "cast the first stone" (or any other one) at my fellow-being, who has gone astray. It was my own enslavement, and my intense desire for freedom, and the final means of escape which came to my consciousness, that has led me to thus try to offer a helping hand to others, and by so doing strengthen my own newly found position in "the promised land" and to "burn the bridges" behind me. However, it is not my intention to draw final conclusions from experience, which is not a true guide unto truth, as there is usually a wide gulf separating all personal experience from fixed principle and the divine law of God and of nature. The value of personal experience is therefore limited to narrow margins, but it is not in any case to be wholly ignored.

My parents were both devoted Christians and both acknowledged ministers in a well-known and highly-esteemed orthodox church society, and, no doubt, my early teaching was equal in all respects

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to the average home training. I was taught openly the evils and dangers of the habits often resulting from the use of narcotics, opiates and alcoholic drinks. My church and parents were also careful to teach as sinful many of the innocent and, of themselves, harmless diversions, such as the stage, cards and dancing. There was no mincing of words on these topics, but with reference to the greatest of all evils, viz.: the indulgence of the flesh by the means of tampering unlawfully with the sexual organs, there never was one single word from either my parents or from any church member or from any teacher I ever knew. On the contrary, I heard from many sources (even from some church members), in both public and private, that there was "pleasure in sin," such private testimony being often of a low and lewd character. For example, I once heard a brother in the church, who was an active worker therein, tell in private that he never had occasion to "jump the fence" because he had such fine clover to pick at home. He meant that he and his wife could indulge themselves to their hearts' content, and he, like myself, was utterly ignorant of any natural law to the contrary.

Another striking instance was that of a very active church worker and Bible student, who always had a smile and a "Praise God" on his lips, who, in a private conversation on this subject, testified as follows. "On one occasion a woman visited my

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room, who tempted me and I yielded. I just had to praise God for this opportunity to indulge—it was so good. But I knew it was wrong and I had to get forgiveness from God afterwards.” (This man was a “grass widower.”)

I mention these cases only as two out of hundreds very similar, simply to illustrate the dense ignorance or blindness prevailing among professed Christians on these lines. I have heard since early childhood, from all sorts of people, immense volumes of stuff conveying the idea of the pleasure in sinful indulgence, and I am now amazed that so large a proportion of church people, as well as moral and decent people in all walks of life, should be slaves to this curse of sexual indulgence. No, it is not so much a wonder when we consider the prevailing ignorance and lack of knowledge on this subject.

With no teaching to correct these false impressions, how could it be possible to avoid going astray? I am now surprised that any child should grow up to mature years without right teaching on these lines. The church that cannot touch this vital point, and as a result remains in such stupidity and ignorance as that which surrounded my life in my young days, has no right to exist and its day of usefulness is drawing to a close, unless there shall be a mighty awakening within its ranks in the near future on these most vital questions of our being.

Fortunately, the restraint of conscience held me

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to moderation in my ignorant thought of indulgence for pleasure. Indirectly, the teaching reached me that it was unwise to "make a hog of oneself." The regret of my life has been that I did not know and observe the law of my being and of God as well as the real hog does. I was past forty years of age when the first serious suggestion was made to me that it was a violation of natural law to indulge the flesh with pleasure as the motive. I was then in the "prime of life," and my ability, capacity and opportunity for indulgence was greater than ever before. I said such a position, for me at least, being a strong, healthy man, was impossible, that it was not practical, and that it was contrary to nature. So great was my illusion that this was my honest opinion.

I have since found I was believing a lie, and I have proved it to be a lie, and the first glimpse of freedom from the bondage of sin, which was a hell on earth for me, I found in the saving grace of God's supreme love, made comprehensible to my consciousness by the means of knowing the truth, as set forth within this book.

The evidences I have, upon which I base the belief that I am now a free man, is the fact that all desire to violate natural law in any sense has entirely passed away and I am once more free—as free as when a little child. The storms of passion and false appetite, which raged and threatened about

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me for more than thirty years, have passed away, and now the sunshine of peace and freedom prevails with increasing continuity. This is indeed a priceless pearl. There are times when the law of habit asserts itself, even to the extent of transgression of the law, when the mind and will positively loathes and despises the thing itself. Under the power of comprehended divine truth this law of sin, or rather of habit, is rapidly fading away. The advancement I have made has not been without an effort, and a strong determination upon my part to overcome the false and evil illusions to which I had been enslaved for many years. I find the power of truth really makes free. My former efforts to find peace and deliverance from sin were utterly futile, because I was depending upon and praying to (when I did pray) a false God, a mere image, such as I imagined God to be, as located up above, on a throne (I was taught this from childhood up). Since conceiving God to be all love, and that He fills all space, that image has finally been destroyed, though it was well nigh a fixture in my mind and thought. I am exceedingly grateful, also, for the fact that the image I was taught to see, with horns and forked tail, known of old as "the Devil," has also passed out of my thought. I was taught to regard this imaginary being as the head of a great institution, known as the Kingdom of Evil, in competition with God. How good it is that "old things

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pass away, and behold, all things become new." This is especially true concerning our thoughts, and our erroneous beliefs, held in ignorance of the truth.

It is none too soon for the church and the school also to get down to business, and use a little plain English and common sense in dealing with this question of sin and self-abuse and prostitution by the indulgence of the sexual powers for other than their natural use, viz.: for the reproduction of our kind. At least one prominent leader in the religious world has timidly, yet clearly, given expression to the truth on this line. I refer to a chapter on Marriage, written by Mrs. Eddy, and found in her book, "Science and Health."

Regardless of her erroneous conclusions and many fallacies, Mrs. Eddy is right on this question because, in this instance at least, she is in perfect harmony with natural law. No one can fail of benefit by reading this chapter, regardless of any opinion held of Mrs. Eddy and her teaching in general. The truth sparkles like a jewel, wherever it is found. If we seek with an honest motive we shall find it.

For more than three years I have made a careful study of Christian Science. My immediate family has been devoted to it, and we have all found much truth and help from it. I would have endorsed the doctrine without reserve had I not finally discovered the fact that Christian Science, either ignorantly or

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wilfully, ignores and denies a large part of the Divine truth and law, and its true character was thus revealed. It represents a huge structure, built upon the solid rock of truth, under one side of it, while the other side rests upon the sands of a denial of a part of that same truth. A prophet is not needed to foretell the final result. I was finally told that one could not receive all of Christian Science without first going through a special course of instruction, the fee for which would be fifty dollars. By this means I could comprehend more of their truth. When I discovered they only had a part of the truth, and openly denied another part, I said it would be more sensible to continue to seek for *all* of God's truth, which is free to all without payment of a stipulated fee. I am exceedingly thankful that I found deliverance from THE ILLUSIONS OF CHRISTIAN SCIENCE.

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CHAPTER 7.

The Mistakes of Christian Science.

All things of human origin are subject to mistakes. Christian Science, as taught by Mrs. Eddy, is not an exception to this rule.

The same is true of all religious denominations, now existing, and of all those that have passed away. Wisdom may not be a necessary factor in discerning and pointing out the mistakes of others, but it is the height of wisdom to be able to profit by these same mistakes. The great explorers, Cook and Peary, who at this writing are supposed to both merit the honor of having found the north geographical pole of the earth, each attribute their success in a large measure to being able to benefit from the experience of all past efforts, by the many who made such attempts without entire success.

This is the history of all religious progress, and the same truth applies to all lines of human endeavor. Each great reformer, or founder of a new doctrine or creed, has done so by propounding some newly discovered truth, or, more likely, a new interpretation, overlooked by those who passed before.

The older creeds had their faults, which the newer ones strove to correct, and in some cases actually made improvements.

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Christian Science, being one of the latest movements contributing to the uplift of humanity, with so many commendable features and sensible ideas, requires that the average intelligent mentality shall either indorse the doctrine in full or be able to set forth a reasonable basis for refusing to do so. There is no question as to the outcome. The good in this movement will be perpetuated, in some form, to bless mankind, while its inconsistencies and wrong conclusions will pass away.

The first mistake of Christian Science is one that is common to all orthodox and, in fact, all known religious bodies, viz.: that of basing its tenets upon human authority, or rather upon the interpretation of the Bible as given by their respective human leadership. A notable example is that of Catholicism, which has succeeded in perpetuating itself for centuries because of the following of its membership to the enthroned human institutions of Pope and priesthood.

The fact of the Catholic Church being one of the oldest in existence probably explains why it is farther "behind the times" than are most others. Any church that lives upon man-made forms, ordinances and creeds belongs to the past age of semi-civilization. The priest, bishop and pastor should not be depended upon to do our religious thinking for us. Human leadership is dangerous. God, who is love,

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is our Father and our Guide. His law, as demonstrated to us in all of nature, in all of His handiwork, is our true standard; all else must be measured thereby.

Christian Science (as are other creeds) is founded upon truth, but not all of the truth. Mrs. Eddy takes it upon herself to deny the reality of much truth that is of divine origin, and there is no truth that has any other origin.

We are obliged to honor all of the truth that is known to be truth, regardless of whether or not it is classified as belonging to one or the other of the so-called spiritual or material kingdoms.

The Bible itself cannot be accepted as final authority, or as the true foundation for religion, much less should any human interpretation thereof be accepted as a foundation. Mrs. Eddy declares on page 126, "Science and Health," "The Bible has been my only authority." As a matter of course, she has been obliged to build upon her own interpretation thereof.

The supreme authority upon which we should rely is higher than the expositions of the Bible authors and writers. Our authority comes from exactly the same source as did theirs, viz.: from the everlasting and unchanging law of God, which is spiritual and natural law written by God's own hand in all of nature and His creation freely expressing his word and will to us. The Bible is a true guide

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to the truth of God's law, in so far as the knowledge its writers possessed would admit of. They knew enough of natural law to know that sparks would fly upward, but they were in dense ignorance regarding the law of gravitation and of the planetary systems, believing, as they did, that the earth was flat and that the sun moved. Our knowledge of natural law, as we have learned from the experience of all who have gone before, and from our own powers of conception and observation, is far in advance of that possessed by those of any past age. We know that our God and his laws, as manifested in all of nature, are absolutely unchanging and unchangeable, the same yesterday, today and forever. Hence, when we read of any instance in the Bible or elsewhere that involves the suspension of natural law we know there is a mistake of some kind, and instead of such a narrative being the product of divine inspiration, it is either the result of the vivid imagination of an author whose store of information was largely gathered from legends and fables, or there were serious mistakes upon the part of the translators. There can be no such thing as a spiritual or supernatural law that does not uphold natural and material law, because God is the author of both. It has been claimed that natural law has been suspended by man's power, hence God surely could do so at will. No less a personage than W. J. Bryan has stood upon the platform and declared that man

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can suspend the law of gravity by holding a glass of water in his outstretched hand and thereby preventing it falling to the floor (illustrating the thought by the act). If Mr. Bryan had stopped to think that the glass of water held in his hand had weight he would have known that gravitation was unaffected by his act, as it is this force of gravity, ever and eternally in action, that gives weight to all objects. If Mr. Bryan could suspend this law for an instant he could "lift himself with his bootstraps." Mr. Bryan is in gross error, but no more so than Mrs. Eddy, or even the Bible authors were when they intimate the possibility of the suspension of the natural law upon any occasion whatever.

God cannot change one of his laws for one single instant, and remain an unchanging God. If such were possible, there would be no stability to or in the universe, all of which depends solely upon the fixed principle of God's natural law for a harmonious government.

If one law can be suspended or changed, why not another? If a mountain can be moved by faith, why not move other things the same way? Fortunately, faith has no effect upon natural law, and the greatest faith, combined with works, are both dead if directed against the eternal principle of natural law, and the law remains supreme forever because its maker and founder is supreme and eternal.

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Mrs. Eddy finds it necessary to ignore natural law in many of her peculiar contentions. For instance, she declares God has nothing to do with disasters or accidents, such as cyclones and earthquakes, and that He knows nothing of them. The so-called orthodox idea often goes to the other extreme, and declares that God sends such calamities as a "punishment to the disobedient." Both are entirely wrong, as all such disturbances occur under the operation of a natural law which has been fixed from the beginning, and God cannot change the law of nature just because human life is at stake. This almost foolish error of conclusion leads all Christian Science publications (also conversation) to ignore all accidents involving human life or safety, and they persist in silence regarding them. They professed horror at the publication of the facts of a poverty-stricken father and husband working for a living, who fell by accident against a buzz saw, thereby losing both his hands. However, as a result of the publicity given the case in the daily press, this unfortunate family now has a home and an income, given by public subscription as a direct result of publishing the facts.

Besides this incidental good result, there is always incalculable benefit to humanity by the publishing of the details of all accidents because it serves as an object lesson to teach others how to avoid such accidents by using more care and thought

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in every act, and thus conform more closely to the demands of natural law.

God has made a law governing movable bodies, and this law cannot become inoperative when human life is endangered. If, by accident or intent, a man stands in front of a moving train, or if two trains meet on a single track, running at full speed, the law must act, regardless of the loss of life. God's law is supreme, and it is not for us to say that it might have been made better than it is.

Loyalty and submission to His natural law as propounded in all of His creation means true loyalty to God, and this is the essence of a true religious spirit. Obedience to His law, and love for it, is better than sacrifice. It is the only hope for self-control, for mastering sin and its train of diseases and discords.

The drift of all of Mrs. Eddy's teaching is that sin, sickness and death are to be completely overcome by a full comprehension of the truth. The inference is that the term death here refers to our physical dissolution. In this case again is natural law ignored in so far as the question of death is concerned. If Mrs. Eddy only refers to the soul of man or to mind when she uses the term death she would not need to fill a book on the subject, as there would be no serious dissension, but when she leaves us to infer that physical death can be overcome, as she continually implies, then we must call a halt, be-

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cause such death is as natural as is birth, and the natural law of such death is manifest in all of nature, both in the vegetable and animal kingdoms, and such law could have no author except God. Unnatural or premature death, because of disease, is undoubtedly the result of man's violation of law, commonly known as sin. A final and natural demise or dissolution of the body is according to God's law, which is fixed and eternal.

On the question of sin and sickness she is right, because both are unnatural. The natural death of the body occurs from old age, while all premature or unnatural deaths are either the direct or indirect result of a violation of natural law. Sin is unnatural and abnormal and it is the primary cause of sickness or disease. In all of nature aside from man there is no sin, or even the appearance of sin except that manifested in animal life where the disposition is for the strong to devour the weak, a condition that will cease among both mankind and animals when the natural law of evolution shall supersede the law of competition. Thus the time will come by a natural process when the "lion and the lamb shall lie down together, and a little child shall lead them."

Death from disease and all unnatural causes will pass away after all violations of natural law shall cease, but even in the entire absence of disease, death or final dissolution will come as naturally as

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does life. God's natural law never changes, although man's conception and knowledge thereof has ever been changing, growing, developing, and broadening.

Natural death is not to be feared, or resisted, as it is only an incident, as harmless as peaceful slumber, a stepping stone in the everlasting advancement of the mind, the soul, the part of man that never dies. Christian Science has done wonders in dispelling sin and sickness, and consequent premature and unnatural death, and that is as far as it can go and remain in harmony with natural law, which is God's law. But Christian Science has done no more than natural law admits of, and this law does not admit of overcoming death. Christian Science, by adhering to natural law in one instance and avowing allegiance to supernatural law in another, by a denial of the natural or material law, at once plunges the thinker into mental chaos. So-called spiritual law, that is out of harmony with natural and material law, is not of God, but is man-made and inconsistent.

It is true Mrs. Eddy quotes abundant scripture to sustain her contention that "death" can be overcome. John's quotation from the words of Christ, "Whosoever liveth, and believeth, in Me, shall never see death," is used by her in connection therewith. If Mrs. Eddy is thus endeavoring to sustain the doctrine of the immortality of the soul or of

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mind, then there is no issue. But the inference is continually held out in "Science and Health" that it is physical death which we are to eventually master. "Dust thou art, and to dust thou shalt return. And it is appointed unto all men once to die," is also scripture, and it is in harmony with natural law. When the Bible, or Mrs. Eddy, or any other mortal, runs counter to the law, one or the other is at once discredited, but the majesty of the law must stand, though the heavens fall, because the law is God's word, and it is yea and amen, forever.

If God is not the author of natural and material law, and if He is not the creator of material things, then there must be some other author of them, who has at least temporary power in competition with God. Such a conclusion is unthinkable, hence we agree that natural law is a fixed and eternal principle, governing every detail of our lives, in perfect harmony, in so far as we know that law and abide by its decrees. Therefore, it is by this standard that everything, including the Bible, must be measured, and the degree of truthfulness is thereby determined. Christian Science is subject to the same test, the law being at all times supreme.

Perhaps the most incomprehensible contentions of Mrs. Eddy are those relating to "Matter." It is most difficult to learn just what she means by this term. In her book, "Unity of Good," page 40, she specifically declares that "matter commonly

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means mind, not the highest mind, but a false form of mind." In "Science and Health," and elsewhere, she usually holds out the idea that "matter" means the material things which we see and feel, which includes our physical bodies. In either case, she is positive it does not exist, as being a thing of substance, power or intelligence, but merely as a dream of man. She says on page 305, "Science and Health": "Because man is the reflection of his Maker, he is not subject to birth, growth, maturity or decay. These mortal dreams are of human origin, not divine." Exactly the reverse is true. All of these developments take place under the workings of God's natural law, and God is the author thereof, and not man. How does such false conclusion gets its following?

We shall assume for the sake of convenience and common sense that matter consists of the so-called material things we see and feel. That this matter has no intelligence we can readily agree. As to substance, this is of various meanings. Mrs. Eddy usually defines substance as being truth. If so, substance must include matter, because whatever it is, God created it, hence it is true and good. This would not apply if matter consists only of evil thoughts, as such thoughts originate from a lie, and are not of God's creation. However, we are here assuming that the term "matter" refers to the things we perceive by the mortal, or five senses,

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all of which originated, not from a lie, but from God's law, which is truth, and they are all subject to that law. And as to power, this is more specific. Mrs. Eddy claims that all matter is void of power save that given it by man's belief in the power of matter. Here again Mrs. Eddy is trifling with natural law. Matter has no power except that given it by God, its creator. Man has no ability or capacity to impart power to anything which we are terming matter (for want of a better name), and yet under the operation of God's law all matter has more or less power. For example, oil and grease have power to lubricate and prevent wear on the bearings of a machine, while sand and grit have power to cut the same parts to ruin, and man does not bestow this power. Who does? None other than God, the source of all power in nature. He made them so. The power or effect of apple sauce as an article of food is apt to differ from that of cheese, and it is because God, not man, so decreed. Alcohol has power to dissolve the hardest gum shellac, and carbolic acid has power to eat its way into almost everything soluble. How could God suspend the natural law controlling these poisons when they are taken into the human system, either by intent or accident? There are no antidotes aside from the natural ones God has provided in nature. If material things have power to act upon each other, then they have the power to

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act upon our physical bodies because they are composed of material things, or of matter.

What is fire? It is a force of nature. It has power to burn and consume much of all that is material, at least to the extent of changing the form thereof to ash. God, the Creator, has given this power to fire. It burns, and always did so, and it is not thinkable that God has upon any given occasion suspended the law relating to fire, or that He ever will do so. The story of the three Hebrew children is merely a myth, providing God is unchanging in principle. It is foolish to call upon Him to suspend his law and ask Him to prevent fire from burning, under any circumstances.

The parent who withholds material means of relief in case of a burned child, with the idea of Christian Science healing in its stead, is defying God and His law, and is committing a sin and a crime which should be punished by statutory law in the name of humanity and common sense.

God has provided material antidotes for our good, and it is our business to study to know how to use them, rather than to ignore them. The working out of our salvation is in part to correctly apprehend the God-given power belonging to all things material. Water has power to quench natural thirst, and thus becomes an important factor in sustaining life under normal conditions, but there are many cases where water has the

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power to destroy life, and if you get into it over your head you must either sink or swim, in the absence of material means of relief. This is the eternal law of God and of nature, and it is unchanging.

A bullet speeding through the air from the muzzle of a gun has power, even to take life, but it is only because God has given it power by and through the operation of natural law. Man is only the agent, or the instrumentality, through which the law operates. Matter, all that we see and feel, is God's creation, therefore good, and not evil. Matter (or the things we regard as matter) is real, because its Creator is real. If matter is not real, nothing is real. Natural science teaches the indestructibility of matter, or the atoms, or the force, or whatever it is we call matter. The continuity of all material law governing matter is as eternal as the Creator thereof. Simply because its form may change is not a valid reason for saying it is not real. The Christian Science "statement of being," which declares there is no matter, is misleading, and not in harmony with the truth. "Matter" may not be the right name for it, but whatever it is, it is here, and it is all controlled by His natural law, and it remains for us to learn to lawfully use and handle the material things (or matter) which God has created for our use, and for our good, if not misused. Mrs. Eddy's contention that there is no mat-

ter, or that matter is evil or unreal, borders closely to stupidity and is past understanding (either in the direction of mental degradation or exaltation). Our individuality is determined by our material existence, and the physical part of man belongs to God, just the same as the spiritual, and it is all subject to and is governed by His law. If man were wholly and only spiritual, he would be an exact counterpart of God. While man may be an infinitesimal part of God, he is not just the same as God, so long as he has an earthly existence, at least. Thought is spiritual in nature, and good thoughts are in harmony with God, because He is spirit, and there is but one spirit, and He fills all space and has all power. There is no evil spirit, except false concept, and such concept is destroyed as soon as evil thought is destroyed. All else is good, and of God. We know some of the truths regarding our material existence, and of the laws relating thereto. In so far as we understand the law there is nothing conjectural—what we have we do not hope for. What we know to be true requires no faith to believe. We have evidence of an eternal, primary principle of life, the original causation of all that exists, the real power that is behind every natural power and law. This is God, the Eternal. Because He lives, we live also. This is our sole basis for belief in immortality. The fact of our exceeding close relationship by creation to the Father, gives us the as-

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surance of an eternal inheritance with Him. Otherwise, there would be no substance to the spiritual, only speculation. In which case, matter, and material law, would be the only substance. Why should we accept one and reject the other? Why the radical position of the materialist, who denies all things spiritual, or the equally radical position of the Christian Scientist, who denies all things material? One position is as unsound as the other, and both ignore in one case or the other, the most vital laws of our being. Law does not change, but our conception and comprehension of the law does change, as our knowledge thereof increases. We should diligently strive to know the truth, more and more, for thereby we know God more and love him more.

Christian Scientists contend that nature needs no aid, that God has all power, hence life is not dependent on material help. Here again is the question of natural law, the predominating factor. Life is natural. It is according to nature to live (until the final or natural dissolution), but not without the aid of nourishing food, which if properly used, has the power to sustain physical life, but if indulged as a glutton would, for pleasure, or because it tastes good, then it has the power to destroy life or contribute thereto; not because man confers such powers, but because such is natural law, with God the author.

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A most beneficial aid to nature is natural sleep, which promotes health and long life. He who robs himself of needed sleep is robbing God. The most radical opposer of material aid, ancient or modern, if sane, has not suggested abolishing or overcoming sleep. Such an idea, however, would not be less rational than is the proposal to ignore other forms of natural law and material aid.

If Mrs. Eddy and all other religious writers, including the Bible authors, had known more of God's law as expressed to us in nature, they would not have left on record so many errors of conclusion. Christian Scientists admit the aid of surgery. But why should they, if nature needs no aid? Does not the cat-gut threat and muslin bandage belong to the realm of materiality? Yet they are in fact very great aids to nature in many cases.

Modern surgery admits of the universal use of antiseptics and disinfectants. Have they any power in surgery? If so, God gave them such power. If this be true, why should He not bestow power upon other forms of material agencies? It is true (and Christian Science has done more than any other agency to demonstrate the fact), that the best aid to nature is a mind tuned in perfect harmony with God's will and law, which minifies evil and magnifies good, and is entirely free from sin and discord. This is the natural law of health, which is God's law, and there is nothing super-

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natural about it. There is no spiritual law not in perfect harmony with natural law because God is the author of all law, both spiritual and material, if, indeed, such distinction is possible. It can only be a positive sin for any one to ignore natural and material law as well as the spiritual. It is such disregard that leads to all sin, and it usually results from ignorance of the truth, or of the law. This is why we become free because of knowing the truth.

Mrs. Eddy professes to ignore all laws of hygiene (which are natural and material laws), as a means for preserving good health. The fact remains that cleanliness, and temperance in all things that are lawful and abstinence from all things that are unlawful and unnatural, all contribute to preserve health, long life, peace and happiness, because it is all in perfect harmony with natural law. If food has not the power to sustain life, why is all animal life endowed with an instinct to eat food? If food has no power to destroy life, why is all animal life, in its natural state, protected by instinct, in the absence of reasoning power, against overeating, or gluttony? Knowledge of the truth is our protection, in the absence of instinct which controls all other animal life.

Man has no lawful motive for eating food, except to preserve life of the body. We have no natural right to eat food or drink just because it is pleasant

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to the taste. But we must eat nourishing food in order to live, not to preserve spiritual life, but the physical. It is impossible that we are only mind. The body is just as real as the mind or soul, and God created it so, and provided the natural means for its sustenance. Because the body must eventually return to dust, is not a rational reason for claiming that it is not a part of our being, as real, and of as real use, created by God's law for His divine purpose, as any other part of his creation is. To ignore the laws controlling it is sin. We should study to know more of those laws. The more we know of them, the more we know of God. How to eat food, and what to eat naturally, and lawfully, is the height of wisdom.

We have no knowledge except that gained from research and experiment. The world owes all the progress it has made to experimenting, "trying all things and cleaving to that which is good." This is the way that we know there is both good and power in all material things. God has made them thus. By constant effort and experiment we are ever learning how to properly use the good things God has provided, through the operation of natural law.

The Power of Drugs, as provided by nature, is either a blessing or a curse to us, just in proportion to our knowledge of their proper use. One thing is certain, there would be but little use for drugs

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as a remedy for disease if there were no sin. Both sin and disease are unnatural and out of harmony with God. Mind healing, or healing by the power of Divine Mind, is the natural process, and not the supernatural. With the mind and the thought right, with sin removed from us as far as the "east is from the west," disease fades away, and behold perfection, which is our natural right and inheritance, asserts itself. Not in a day, but in the course of years, the generation of the future would only know perfection of body and mind, if there were no sin, at least it would be perfection as compared to our present condition. But even in the purest of natural life, the deer will seek the salt lick, and the cat will nip the catnip. Why is salt essential, or why is there a natural need for it? It is God's creation, that's all. It is just as He made it. Man has given it no power. Should the individual need a material remedy in salt, or anything else that is lawful or natural, it certainly is not in any sense a sin to try to get good from it. Every honest effort to aid nature is laudable because it is honoring the Father. Every unnatural act, by indulging the flesh for pleasure, is dishonorable, and an act of trampling His mercies under our feet. Obedience to law begets honor, brotherly love, and peace of mind. Violations of natural law beget selfishness, hatred, discord and loss of self-control. Everything depends upon our fealty to the law, or principle of Divine truth.

Christian Science has done much to reveal the allness of God, and the nothingness of evil, as a power in and of itself, but how strange is the idea advanced "that God being Mind, and the only power, filling all space, could not create anything unlike Himself. That, because He is Spirit, His creation must also be spiritual." If God could only create that which is just like Himself, He could only duplicate Himself. Is it not rather true, and in line with truth, to say that God could *not* create anything just like himself? There is no form in the animal, vegetable or mineral world just like God, but it is all the product of His hands, controlled by His natural and divine law, hence it is all good.

Mrs. Eddy has ingeniously conjured up a man of straw, named the "mortal man" which she proceeds to belabor at will. This man, she declares, is not God's man, and he must bear the blame for all the ills of life. It is impossible to intelligently conceive of any part of man that is not God's man, and of his creation. There is not a part of his being, either moral, physical, mental or spiritual, that is not in perfect harmony with God, except his evil thought and false beliefs, which are solely the result of his ignorance. Man was created ignorant, and all he knows he has been obliged to learn from experience, or by experimenting. He might have been created with perfect knowledge, entirely free from ignorance, in which case he would have been more like

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God and less like man. But with all his lack of knowledge, God breathed into man a spark of divinity, which lifted him above all other forms of life, and behold, he became a living soul, with power to work out his own destiny.

Mankind is the highest expression of His handiwork, fashioned in His own image and made partaker of His divine mind and endowed with dominion over all the other products. Christian Scientists, as well as all other sects and teachers, including the Bible authors, can only be measured by the limitations of natural law. If we have been ignorant of the law, or have failed to comprehend it and live up to its provisions, we have or will suffer accordingly. The measure of truth, however, which has been comprehended and is of Bible record, has been the "salt of the earth" and our salvation. We cannot afford to ignore any part of the truth, regardless of its source. It would be just as unwise and foolish to reject the Bible entire, because there are misstatements in it, as it is to accept it entire because there is truth in it. The same is true of Christian Science, orthodoxy or Catholicism, or any other movement or faith intended for the uplift of humanity. However, the one great need of the world today is a harmonious and uniform recognition of God's law as expressed to us in all of his creation. We need to retain the good and the truth recorded for us in the Bible, and demonstrated by all who have been

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followers of this truth and we need, above all, to discard the false beliefs and teachings that are out of harmony with God and His laws of nature regardless of the source of such teachings, whether it be Biblical or profane. The Bible should be revised, not according to an old and dead language, written on the bark of a tree, or on a slab of stone, but according to the light and knowledge prevailing today concerning God's law and will towards us. It should be revised, not by any one individual, but by a body selected from all who have seen this light of truth and known of God's will and law to an extent of full allegiance thereto; by those who are living the truth rather than believing much which is not truth, but merely legendary in its nature and not in harmony with God's law. God speaks to us today with greater force and clearness than he did in any past age. Why can we not approach Him directly and with confidence?

Why should we have need for human leadership or mediation or interpretation in this day of easy access to God and His truth? Christian Science is only Mrs. Eddy, with her many correct views and her many distorted and false conclusions. It is in no sense a religion, nor in any sense the law of God. Real religion and real Christianity has no human being as a medium for its interpretations. Mrs. Eddy is on exactly the same basis as is each and every other individual who has had the courage to

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live up to their convictions of the truth and she is not deserving of more credit or praise than others are. She has done the best she could. Her errors are largely due to her disposition to follow the wrong conclusions of some who have gone before, and to her failure to recognize the stability and divine origin of all natural and material law. The cobwebs of ancient myths and legends have not been entirely cleared away from her mental vision, hence a part of her building has been upon the sands of the ignorance of the past. Mrs. Eddy's famous "Key to the Scriptures" (so-called) is one of her own invention and manufacture. What advantage has her Key over any other key of human origin? The Bible itself must stand the test of divine principle and natural law. Then of what use is any key or interpretation unless it can stand the same test? If the Bible is in harmony with fixed principles, why should it need a key fashioned by human ingenuity? The only reliable "Key to the Scriptures" is God's natural law, and the extent to which we understand the law do we have a true insight into the Scriptures. If any part of the Bible does not harmonize with God's natural law, then that part should be changed, because the law cannot be changed. Our only safe basis is the truth as we find it fully demonstrated in this our day of grace.

With all of the improved facilities of this age, it is barely possible to record history that is authentic

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and correct, then how much less so was it two thousand years ago? Yet there was enough of truth perceived by good men of that age and left on record in the Bible to serve as a beacon light throughout the centuries to guide us of today still nearer to the goal, the fountain of life. Summed up in a word, it means getting rid of sin, and all manner of self-indulgence. God is near us today, and evil is fading away, just in proportion as we are able to see and understand the truth and the law.

Christian Science, the Bible, and all religions of the past, including all church societies of the present day, are entitled to credit for the good that is in them, and for the help that has been rendered towards the uplift of humanity. "Let us lay aside every weight," (all that is superfluous), and press forward in a diligent search for *all* the truth, which means more of the good and less of the evil in our lives.

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CHAPTER 8.

Christian Healing.

Much effort has been made by faith healing cults and others, especially Christian Scientists, to tell or describe just what such healing is, and to set forth clearly its "*modus operandi*." At present Christian Science is monopolizing this remarkably lucrative practice, and any reader of their publications will be interested at least to note the vigilance with which they are working this special feature. By it they profess to demonstrate the truthful or scientific basis for all of their peculiar beliefs. Their sole authority for this practice is based upon the recorded Bible events as practiced by Christ Jesus and His early followers. In this day so far removed from those events, it is somewhat difficult to establish or even comprehend the scientific basis for the reputed healings of His time. If there were any failures of efforts made at that time to heal disease by this method as there are at the present time, the Bible authors persistently adhere to the rule of not recording them, just as the Christian Science publications do now. The one case of failure mentioned where the apostles fell short of a cure was attributed by the Master to be the result of a lack of faith on the part of the healers. Why should faith

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be a factor in any such case where the procedure is being made under a known, fixed and scientific principle, as is claimed for it? If it is the power of Divine mind that heals, independent of material conditions, there should be no limitations. There is just one peculiar feature relating to all ancient and modern cases of so-called faith or Christian healing, and that is the impossibility of knowing just what the result would have been had no effort been made to heal by this means. The same is true of each case treated by *materia medica*. Outside the realm of surgery, this is universally true. The patient might have recovered in the entire absence of any kind of treatment. It is not possible to know this, but we do know that it is natural to live and not die until the time of final dissolution by a natural process of old age or worn-out tissue. In this event, healing in Christ's time and in our time, has all failed, regardless of the kind of healing used, or by whom it was administered. Christian Scientists die the same as all others, and Christian healing can only hope to assist nature in avoiding premature dissolution. This is in harmony with natural law, and it can have no other significance. Therefore, it has all been limited to exceedingly narrow margins. There is no question as to results having been obtained by Christian healing, even though we do not know just what the results would have been without it. Likewise, *materia medica* has been of

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at least temporary benefit in many cases. Both systems and the healing art of every kind have been faked to the limit, and there is no humbug of equal proportion in any other field, when practiced by dishonest people. However, nature has been aided to live, or to keep alive the patient, by the practice of the modern method of turning the mind and thought away from death, unto life, from self unto the law of our being, which is life, and not death. To what extent the methods of Christ Jesus differed from this we do not know, but we do know that whatever He did, it was in harmony with natural law. If he had power to go so far as to raise any one from the grave of physical death, or to Himself be raised from such death, this also must have been in harmony with natural law. If so, His knowledge of the law was so vastly superior to anything within our reach as to render useless any effort upon our part to attain thereto. But with our knowledge of the law, and with the experience of the world for centuries to draw from, it is not reasonable that we should fail to do the things which Jesus declared we should do. According to the Bible record we are not only to heal the sick, but we are to raise the dead. Even greater works than He did, we are to do. (See John 14:12.) Christian Scientists and other faith healers calmly profess to accept this literally to mean just what it says. They must do this in order to maintain their practice and

profession. Instead of adhering to the fixed principles of natural law, they, as well as all other sects and creeds, take the liberty to place such construction and interpretations upon passages from the Bible as will best suit to bolster up their respective man-made theories and doctrines. If God's eternal law and principle of truth tells us anything at all, it tells us that Christ did not mean just what he said, or, what is altogether more probable, he was misquoted. Either this is true, or He did not do all of the things credited to Him. For example, such unnatural feats as raising the dead. The human craving for sensation and miraculous wonders to relate was as strong in the old days as it is now, but the increasing knowledge of God's natural law puts an increasing check thereto.

There is no basis for believing that natural law was suspended, or that it could be done, in Christ's time, any more than it could be done now. There are other cases where Christ was either misquoted, or He did not mean just what he said. For example, Matt. 17-20: "* * * if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place: and it shall remove: and nothing shall be impossible to you." This must mean different from the wording. If one could move a mountain by faith, a freight car could be moved the same way, and water could be forced to run up hill if desired. According to the literal construction,

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anything of this kind could be done if we had the right kind of faith, and enough of it. Such absurd teaching as this is actually being promulgated by some who are unmindful of the real truth.

It is claimed by those who attempt to "explain" this passage of the Bible that what is meant, instead of a real mountain, is "mountains of difficulty." By what standard of known truth or law does any one have a right to draw this conclusion? But suppose the writer of this text really meant to say "mountains of difficulty" instead of mountains of stone, would it even then be any nearer the truth? If the difficulties we daily encounter could be overcome by faith alone, it would be really too easy. What overcomes them is the get-up-and-do-something on our part, and what we do must be done with understanding, and according to the requirements of natural law, if results are accomplished. A farmer may have faith in the act of planting a field of corn, and as a result he proceeds to prepare the ground and plant the seed. This is showing his faith by his works, but suppose his knowledge and understanding was so deficient he would not know when to plant and as a result he should plant his seed in the fall of the year instead of the spring? In this case, faith and works combined would both fail. Hence, understanding is the most important of all. As knowledge increases, faith decreases, except the true faith, which is confidence in the principle of divine law

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which underlies all things material. This kind of faith and confidence increases as knowledge of the law increases. It is better that we put forth our efforts to understand and comprehend the truth, and the law rather than in trying to exercise a faith in something we know nothing about. Such faith is folly, and of no avail. Faith in the law and its wise provisions does avail, because by it we seek practical results by our action and effort made on the terms prescribed by the law. The world has made more progress in the past one hundred years of increased knowledge of God's natural and material law than it did during many thousands of years previous, when knowledge was more deficient, and blind faith was in its stead resorted to as a consolation and a guide. In some respects it was a true guide, in others it was not. Positive revelation of and by the natural law of God requires no faith, but it does inspire implicit confidence in the righteousness of its decrees. Faith alone will not even move a mustard seed. The law, which is fixed and eternal, prescribes how things are to be moved, and faith alone has nothing to do with it, and even faith and works combined must act according to this same law, if there are to be results. Christian healing is on exactly the same basis, and subject to the same law. To whatever extent it may be employed, it is open to the world, no one sect or creed can have a monopoly or patent right to the truth of God and

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of nature. The vast army of professional healers, or self-styled practitioners who are selling their services at so much per "treatment" is a reproach to the sacred and divine spirit of good health which is our natural right, separated from us only by our arch enemy, sin, either directly or indirectly.

It is not in harmony with God's natural law to suppose that Jesus did anything contrary to that law, or that He requested us to violate it in the least detail, the conflicting statements of the New Testament writers to the contrary, notwithstanding. No one has ever succeeded in demonstrating the truth of the Scripture declaring that divine truth can render one immune from the effects of poison, so that we can thus "handle any deadly thing." Mrs. Eddy claims to have tested poison and was not affected, but she touches light on the subject, and no one of average perception believes any thing of the kind. Divine truth in natural law teaches exactly to the contrary, and the law relating to poison can no more be changed than can be the law of gravity. Transgression of these laws is sin, and the thought of being able to transgress them with impunity is sinful. Ignorance of the law and the truth is the primary cause of sin, disease and discord.

If sin is the primary cause of disease, reasoning from cause to effect, it would be necessary to remove sin before disease could be permanently cured. Power to heal cannot be conferred by one person

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upon another. Truth may be taught to one individual by another, but it is the power of comprehended truth that is the healing balm.

On this question of Christian healing we need a fixed principle for a guide. Natural law is that principle, given to us by Him who made all things that were made. We can proceed only in so far as we know the law. The same was true of those of old, and the weight of the truth as declared by this law by far exceeds the testimony as given by the healers of our day, or by those of ancient times. On this question, as well as all others, we should seek diligently to know the law, and obey its mandates, the will of our Father.

Those who know and respect God's natural law will not be found complaining of the conditions imposed by this law, neither will they be found trying to evade them beyond our natural rights. Self-preservation is a natural right. We are best preserved as individuals when society, as a whole, is best preserved. God has taken care of us by providing us with the means for taking care of ourselves. Forethought to avoid danger and want is our strongest bulwark. The Bible injunction, "take no thought for the morrow" as to what we should eat or wear, we have been obliged to change, or to interpret differently from the original text in order to make it harmonize with natural law and common sense. (There are hundreds of similar instances in the

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Bible.) As our knowledge increases, likewise does our responsibility increase. We know that all is good under natural law, because God is the creator of it all. Whatever the weather may be, rain or shine, hot or cold, we know it is good and produced according to natural law, and we will not grumble, because we love and respect the law. What the law provides for in regard to health and healing is what we should know, and closely follow. Miracles and supernatural demonstrations are contrary to God's natural law, and there is no place for them in this or any other age. But natural law does provide for the mastery of mind over matter, and man, who has been made partaker of the Divine mind, is the master of all created things. This dominion is restricted by God's law, and it can only be exercised by conforming to the rules of this natural law. Any effort to exercise this dominion by ignoring this law is folly and final failure. Faith and prayer are absolutely useless in all cases unless exercised in strict conformity with God's natural and material law, which is the unchanging standard.

Insomuch as good health and long life are perfectly natural, we have a right to expect the same provided we have conformed to the conditions. Let us beware of transgressions. The sins of the fathers are visited upon the children as certainly as "like begets like." This is immutable law, and it is not to be trifled with except at a fearful cost. God is

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merciful to forgive, but His law is unchanging. What we sow we must reap.

According to the fourth and fifth chapter of Acts, the apostle Peter was practicing the healing art with diligence, "insomuch that they brought forth the sick unto the streets in beds and couches, that at least the shadow of Peter might be cast over them." Was it Peter's power, or God's power that influenced these sick people? About this time Ananias and his wife were struck dead while Peter was accusing them of fraud and deception. The fatal stroke appears to have resulted from Peter's edict, but was it Peter's power or God's power that struck this unfortunate man and his wife dead? If it was Peter's power, was it the same power he was using to heal the sick with? Could he use the same means for bestowing the blessings of healing on some and death upon others? Would God enable Peter to do this? Does it seem like a Godly act? Why would Christ Jesus strike one man dead for lying and tell another, who was a thief, to enter paradise? Would he not give Ananias a chance to repent also? There is no way to reconcile this incident with the character of God, or with the spirit of the Master, His chosen one, who was all love, and all forgiveness. If Peter had power to heal one and strike another dead, it certainly was not the power of God.

The only charitable view that can be taken of this case, and the only one that does honor to God and

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his law, is to deny that this Ananias narrative is a genuine record of facts, but that it is on the order of some of the other parables, given with the view of teaching a lesson. If we are obliged to spiritually interpret many parts of the Bible, and thus make the meaning different from the wording, why not make the inference or teaching harmonize with fixed and divine principles, or with natural law, which was established by the Creator? Then, were the Bible reprinted and revised, would it make the wording harmonize with the meaning. The Bible meaning is surely right, and if so, why should it not read the same way?

In the sixth and seventh chapters of 1st Corinthians, Paul clearly demonstrated that he did not understand natural law and sex relationship, and it was impossible for his conception on these lines to differ materially from the prevailing ideas and customs of the day.

If Paul had a clear understanding on this subject, and if he correctly recorded his views on parchment, then the translators made a sorry mess of it. No human being can read Cor. 7, 34-38, and get any meaning out of it, except a general impression that Paul's thought was pure and his intentions the best, but poorly expressed in our language. His respect for woman was no doubt as great then as it would be if he were alive today, but his understanding of women was far from being the same as

it would be if he were now living. The necessity for changing so many parts of the Bible in order to get sense and harmony out of it, very materially weakens its testimony on all questions, including that of healing. The necessary changing of the Bible here referred to is the so-called "spiritual interpretation" given by all professed followers of the Word, and theologians of all sects. These interpretations have countless variations. There is no standard, and each individual interprets to suit him or herself. Thus, there is not a religion or a belief, or a creed, or a doctrine in the civilized world without Bible authority which can be construed and distorted into any false teaching. We have absolutely no right to place a spiritual interpretation, or any other kind of a construction on any part of the Scripture that will make it disagree with divine law as expressed in all the works of God's hands. If we are forced to choose between this law and a statement of a Bible author that contradicts the law, which one shall we accept? In a case of this kind, the statement of the Bible writer must be changed or else the law must be changed. Which shall it be? Compare all of God's laws, as expressed to us in nature, with all of the writings and expressions of the Bible authors, and see which has the greater variations and discrepancies. Which is the most stable and unchanging? We all thank God there was a change for the better in the understanding

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possessed by the Bible authors between the day of Moses and the time of Paul, and there has been even a greater change for the better between Paul's day and this, our day of grace. But during all of this time, even from the day of Moses, there has been no change in the law. We have discovered the power of gravity and electricity, but they, and the laws under which they operate, existed during the days of Moses and Paul, just as they do now. The eternal God, who made all that was made, created them. Our present understanding of His law may appear as extremely deficient to those who will live a thousand years hence, but there will be no change or modification in the law. The more we know of God's law, the more readily do we understand that its mandates are all for our good. What law did Jesus claim to have fulfilled, and how did He fulfill it? This law does not permit or provide for one single act violating its decree, except such act entail condemnation therefor, as the law demands implicit obedience. Jesus came to obey, or fulfill this law. He also fulfilled and put an end to the man-made edict, or law of Moses, under which the best people of earth believed sincerely for many centuries, that the shed blood of bulls and goats served as a remission for all sin. This was a most remarkable advance step in the Christian world. There is no question but that He succeeded in doing so, even though His followers and supporters may, in their

zeal, have misstated some of the facts concerning His life and deeds, especially where they impute to Him "wonderful" acts which, if true, violated or suspended natural law. If it is a sin for us to disregard natural law, it would have been a sin for Him to do so. If Jesus had tried leaping from the high place, in response to the outward suggestion of the supposed tempter, he would have been violating natural law, and as a result would have been killed or crippled no doubt. But if he had the power to suspend natural law why could He not have done so in this case and let himself down easy, should he have attempted to leap from the pinnacle? It is serious business to talk about the act of suspending natural law, much more serious than some of those of old realized, who had but a slight knowledge of the law. This is true of many of this age. We can violate the law by paying the penalty, but we cannot change or suspend it. In considering the question of disease and healing, all of these profound truths should be carefully taken into account. No Christian Scientist can heal disease. Peter could not do so, and even Jesus Himself, or of Himself could not impart physical life. The power of comprehended truth alone can heal. If there is any law for applying this truth to an inanimate body, or to a person bereft of the powers of comprehension from any cause, then are we in entire ignorance of such law, and no such application is being

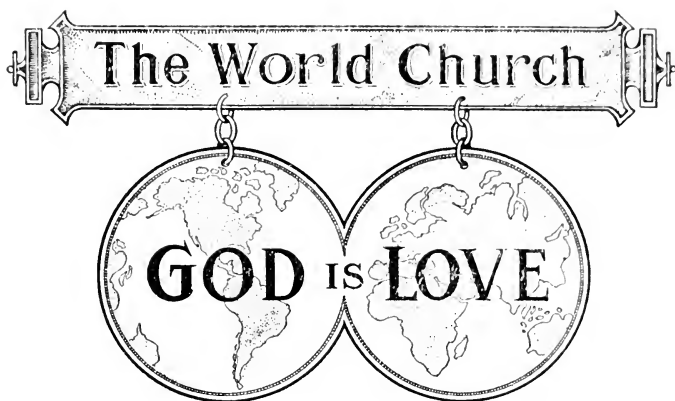
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made in this day and age, and in so far as we are able to comprehend, it could not be done without repealing the law of death, which is a law as permanent as is the universe itself, and as essential as is the law of life.

We should exercise great care lest we trifle with or violate natural law, which act not only leads to sin, but it is sin of and within itself.

SUPREMACY OF THE LAW is the bulwark of our republic. If this is true as regards civil law, it is of yet greater significance when applied to all of God's natural laws. If we are truly loyal to the higher laws of God and of nature, we are thus better fitted to regard with loyalty all our civil laws, and we are in every sense better fitted for self-government, both as individuals, and collectively, as a nation.

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The first mission of the World Church is to combat and destroy sin. The first message to the people is:

Remain in the world, but come out of sin. Love the world more and hate sin more. The world is good, and all that therein is, behold it is all good because God made it all. The World Church is founded on the eternal rock of God and his natural and divine law. It is a refuge for all who are tired of sin, man-made creeds and man service. It is not its purpose to institute any new religion, but it is intended to rationalize and naturalize the old religion of truth, and to bring it within the reach and comprehension of the whole people. The foundation for the World Church is as deep and

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broad as God's love can reach, which is limitless. It reaches to the uttermost ends of the earth.

In the World Church, teachers alone will do the work of spreading the gospel. Teachers and instructors will supplant the bishop, priest and preacher, also the professional evangelist and practitioners who are serving for fees. The truth of God alone is depended upon to heal from sin and sickness, and teachers of the truth will not attempt to do the work of the truth. Teachers will teach by class, by lecture, by testimony and by spreading literature. Pastoral services will incidentally and effectually be performed by those teaching the real truth of God's will and law, as demonstrated in all of nature. Teaching this truth is the first and primary object.

Any one wishing to join the World Church will not be required to make any promise or statement. The mere act of asking for fellowship will declare that the applicant desires, deep down in his or her heart, to live a pure life and to entirely overcome sin. No confession or statement will be required setting forth the extent or nature of past transgressions, or the extent to which they have been overcome. The World Church has but one single motive for existence, and that one is to help mankind in every practical manner within its power. Voluntary testimony setting forth actual results from knowing the truth will be thankfully received. There

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is nothing in the World Church to be accepted by faith, and there is no place for any faith except that born of implicit confidence in God and his creation, and in His laws under which that creation moves and has its being. There is no place in the World Church for long prayers, pleading with God to do something for us which He has already done, or in begging Him to do something for us which He cannot do without violating or suspending some one of His sacred and unchanging laws. We are not required by the World Church to believe anything not known to be a demonstrated truth. We are not asked to accept and believe any doctrine or statement not in harmony with the eternal principle of God and His law. (Why waste time quibbling over such doctrinal points as the "resurrection of the body," an event that could not take place at any time, either in the past or future, without an utter destruction of God's natural law.) Forms and ceremonies are as nearly abolished as it is possible to conceive. All of the first century ordinances have been relegated to the past, along with the shed blood of bulls and goats for the remission of sin. For example, baptism by water is not regarded as having any more significance than is an ordinary bath in warm water. The latter act is based upon a sanitary principle, and is in harmony with natural law. "Cleanliness is next to godliness," and this is true because it is sanitary. The former act is based

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on superstition, indirectly, as it originated under semi-civilized conditions when superstition was a large factor in controlling men's ideas of religion. The ancient rite of "washing one another's feet" was one that might have been perpetuated with good sanitary results, though of great inconvenience. These things are dead weights and should all pass away as a form of worship.

The service the Master most desired of us was to honor Him by living pure and sinless lives, and by doing unto others as we would they do to us. The World Church regards Sabbath observance as a wise statutory provision, but does not regard the day as being any more sacred than all other days. God in nature knows no day of rest, in the sense of ceasing activity. His work and system for work is continuous and everlasting. For man and beast one day in seven for rest and recreation is a potent aid to nature in maintaining physical and mental force, but this does not imply an absolute cessation of activity. The best rest is often gained by active recreation which involves a change of air or surroundings, which should be encouraged as far as possible with the least possible entailment of labor upon others. True worship should never be neglected. The great world truth, *God is love*, has swallowed up the superficial, and the man-made creeds and forms of worship. We have long since passed the age of circuitous, roundabout ways of doing things. Why should not

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the superfluities be eliminated from religion and worship, the same as they are from business and all of the other practical things of life? Why should we encumber ourselves with the ideas and institutions born to serve under semi-civilized conditions belonging to the dead past? The sole mission of Christ Jesus was to destroy sin, and to establish true brotherhood. He represented the true idea of God being all love, all forgiveness, all compassion, all justice and all mercy. In this busy age the comprehension of these things must conform to conditions as they exist. They should become a part of our lives, our business and our pleasures. They must be practical and applicable. Expedition and method should reign in religious matters as well as in all other matters. Religion is for the man of the world, and for the man who does things. It is for the man who is alive, and not dead. It is in fact a part of our beings and existence, and not a thing apart and separate from real life. The World Church is not to bring man closer to God, but it is to teach and awaken, so that man can comprehend how close he really is to God by his natural right. It is not to teach that God is afar off, but that He is near by, in us, of us, and inseparable from us, which is a reality to us as soon as the illusions of sin are destroyed which blind our eyes to the glory of His presence. The World Church teaches that God is not an austere being who must be pleaded with and

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prayed to before He will grant the blessings we seek. He is too close to us for that, and He has already done all there is to be done on His part. No pleading is necessary. All we need is to accept the blessings in store for us by an understanding of the truth. The World Church will teach that sin is unnatural, instead of natural, and that religion, or freedom from transgression, is the normal and natural right of man.

How strange it is any one should have ever suggested a prayer asking God to not lead us into temptation and sin. Such an act or even influence coming from God would be an impossibility, because His nature is directly opposite, and His leadings are away from sin and temptation rather than into them, and He would forever deliver us from evil. If this kind of prayer is merely to express sentiment, or a contrite spirit, and if it is not expected that the unreasonable requests should be heard or granted, then it possibly is excusable. God has provided us with "daily bread" by endowing us with the means to lawfully obtain it, by getting out and hustling. But does it mean literal bread? If not, it should not so read in the text.

Our prayer is continual, but it is a sentiment of thankfulness and of praise. The life of Christ Jesus is accepted as our pattern and guide, the ideal to which we earnestly strive to attain. We accept the Bible record and history of His life and deeds, in so

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far as this account harmonizes with natural and divine law. We accept His death upon the cross as a sufficient atonement for all sin, but we deny the efficacy of this atonement to save us in this life from any sin not known or recognized by us to be sin. To get present and practical results from this atonement it is necessary for us to know what it is for, and what it is to save us from. Regardless of the extent to which we may be able to comprehend this atonement, we have no object in denying it, because there is nothing in the doctrine seriously conflicting with natural law. The World Church regards the religion of Christ Jesus as anti-sin or the direct opposite of transgression, which is the only right way to live. There is absolutely no need for any extra preparation for death, when the right preparation has been made to live. Under these conditions there is no more thought or fear of natural death than there is of natural sleep. Jesus lived this kind of a life, and provided the way for us to do likewise. There is not a recorded word or act of Jesus from his childhood until his death that is not the embodiment of love and good will to man. However much of it may be allegorical, or spoken in parables, we may never know, but the lessons taught are certainly for our good.

The world has never known anything so beautiful as the teaching of Jesus. As a rule, it was in perfect harmony with natural law. When and where it

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is not, it can only be explained by mistakes and misstatements of the scribes and translators being left on record. And the parts of His teaching, as in Luke 12:24-31, where natural law seems to be entirely ignored, it is necessary to draw lessons by "spiritual" interpretation, and in doing so we are obliged to fall back unto the one reliable standard of natural law, which is the expressed will of God direct to us. There is more positive revelation of God's word to us of this day than has ever been known in any age. The revelation and understanding available because of the increased knowledge of His law today is more reliable than it was when knowledge was comparatively deficient, and superstition had more influence over the lives of men than it does now. Divine inspiration is more effective than it was in the dark ages, when knowledge of His law was far more deficient. We have no right to add to or take from the Bible one single word that would change the meaning of its mission, neither have we any right to place any construction or interpretation upon any passage of scripture that would make it out of harmony with God's natural law, inasmuch as the law itself is the true interpreter. The Bible teaching must stand or fall by this law. Does God's natural law admit the divinity of Jesus? It most assuredly does. Jesus was both human and divine. Just how much human and how much divine we cannot define, but if the record of his life is

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correct in this respect (and we have no reason to doubt it, because such a fact would be in perfect harmony with God's natural law), He was sufficiently divine to be able to live free from all violation or transgression of His Father's law, which is more than any other human being has accomplished. Thus Jesus was more divine than any other person, but no other person ever lived who was not *some* divine. It is the spark of divinity in mankind that makes even the lowest form of man a human being, without which he would only be an animal. The World Church recognizes every human being as a brother, however much depraved, or steeped in the illusion of sin, because God, our Father, is the father of all. Jesus did not consider Himself better or above any one, even the woman who had sinned. He intended that all should be as good as He was, and as free from sin as He was. He came to help us do this. He was so closely related to us that he could not be much different from us. He was our "elder Brother," and His Father is our Father. We love Him for what He was, and what He did for us. If Christ Jesus was both human and divine, we are also, except we are more human and less divine than He was, while He was less human and more divine than we are. How near He is to us!

Does God's natural law admit the immaculate conception of Jesus? Most certainly it does not. There

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is no law of nature more consistent and insistent, than is the law of generation. Why should this law have been violated or annulled by the one who was first true to all law? According to God's natural law, Jesus was conceived and born just like all other human beings. When He died, His body returned to dust, just the same as all others. This is in perfect accordance with God's unchanging law.

How sad and strange it is that any one should have ever conceived the idea that God's natural law was violated by the alleged miraculous birth, life or death of the One, who of all others, observed that law to perfection in every detail of His entire existence on earth. The craving for the supernatural and for something wonderful, strange and miraculous, was so strong among the people of His time, who were sadly deficient of knowledge of the truth about fixed principle, and law, that it led them into many errors of conclusion, and into many exaggerations in the recording of incidents. Even Jesus Himself was limited in knowledge of natural law; at least He failed to impart any information on these lines to any one, beyond the facts generally known. The law of gravity, and of magnetism, and of steam power existed in His time, the same as now, and yet He knew nothing of them, in so far as the record shows. Evidently his mission was other than to reveal or to seek the hidden powers of nature, but there is no valid reason for believing that he ignored

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or violated any natural law. It was not necessary for him to do this in order to demonstrate the high degree of His divine nature. The fact that He was able to live and not violate any natural law was sufficient to abundantly prove His high degree of divinity. His followers at the time were not able to recognize this simple truth, because of their lack of knowledge of natural law, and in their zeal to make a strong case they managed to record many incidents which, if interpreted just as they read, are sadly out of harmony with divine principle and law. There is enough known truth in the Bible that does harmonize with divine principle and natural or material law to make a book of creditable size without using the parts of the original manuscript that are not in keeping with demonstrated truth.

The record given by the four Apostles relating to the resurrection of Jesus (though exceedingly brief considering the importance of the event), constitutes so strong a case as to suggest the possibility of the spirit of Jesus returning to reanimate the body, after three days in the tomb, without completely reversing the natural and moral order of the universal government. This case, however, is materially weakened by the still more brief and improbable statement given by Mark and others regarding the final disposition of the body of Jesus, wherein it was declared to have ascended "up into the clouds" or "up" into heaven. One event is as

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unnatural as the other, and the foundation for a Christian or religious faith should be based upon positive and known truth in harmony with eternal law, rather than upon the testimony of a few human beings who were seriously handicapped by a lack of knowledge of such law.

The World Church makes liberal and charitable allowance for the limited knowledge of real and natural law possessed by the Bible authors. About the only law they knew before the advent of Jesus was the law of Moses, which required burnt offerings, and the blood of bulls and goats to appease a wrathful God. This old Mosaic law or law of Leviticus harmonized with natural law in so far as it declared for cleanliness and general sanitary conditions. In many other respects it was so far from being in harmony with scientific truth as to make it necessary to discard it long ages since. Even this old law was the best they knew, and we thank God for the good intentions of Moses, and that good old Abraham, Isaac and Jacob lived up to the light they possessed. But how dark were those days! the common conception of God being a corporeal form, as a man, sometimes appearing to talk in person. Hence, the thousands of misleading expressions in the Old Testament, such as "And God said," or "The Lord spake unto" so and so. God was no more a person, speaking to people with an audible voice, in those days than He is now. If He was,

then He is a changeable God, which we do not believe. A few of the New Testament writers began to realize that God was a spirit, and that He filled all space, but as a rule they were not able to get away from the old Mosaic idea of God being of anthropomorphic form, with a governing headquarters, or throne "up" in heaven. The New Testament authors could not think of heaven as in any direction except up, or above, while "hell" was always downward. They never dreamed of the earth turning completely over every day, so that if heaven was "up" at noonday it would be "down" at midnight, and "hell" vice versa. We know now that God and His laws governing the universe which He created were precisely the same then as they are now, hence when Mark speaks about the body of Jesus being taken "up" into heaven, and "sat upon the right hand of God," we know there is some meaning to this besides the literal one, and it is impossible for it to mean just the way it reads. God has no right hand and no left hand. His face is not turned towards us while his back is turned towards another part of the world. He is in all parts of His boundless universe, as much in one place as another. Hence, no human form could "set by His right side" while others were relegated to His "left side."

Those of us who love God and love truth are continually made sad by these apparent discrepancies wherein the word of the Bible is made to conflict

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with the truth which we now know, but which those writers did not know. With reverence and humility the World Church should be in a position to take a strong hand in a future revision of the Bible in an effort to translate the dead language into a revision that will more nearly harmonize with divine law, which is natural, scientific truth, by leaving out some of the conclusions of the writers that were clearly the result of a want of knowledge of truth. This can be done and not change one "jot or tittle" of the spirit of divine truth which the Bible was intended to teach. If it is necessary to continually place a "spiritual" interpretation upon certain parts of the Bible in order to make sense and harmony out of it, and if it is possible to find a fixed standard of truth by which such interpretation can be made, then why not change the wording in a translation so as to conform thereto, and thus contribute to the destruction of the present bedlam of human interpretation. The Bible teaching of its being a curse to man because he had to get out and work for a living is one of the errors of conclusion that the world has been slow to get away from. Instead of work being a curse to man it has been one of his greatest blessings. Social conditions will be vastly improved when there are more workers and fewer idlers and non-producers, and when the workers get what they produce.

The scripture reading, "He who saith he is

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without sin is a liar," and the quoted words of Jesus, "There is none good, no not one, but God," are passages constantly being quoted by those who desire an excuse for sin. Why not have a Bible that harmonizes throughout with divine principle and truth? Why teach the necessity for understanding the truth when the standard for measuring truth is not fixed? Why should we adhere to a standard that was laid down thousands of years ago, when knowledge of demonstrated truth was limited as compared to this enlightened age? Is it not time to leave superstitious tendencies forever behind? There are splendid lessons of truth taught in the books of Moses, but many of their chapters could be written in our language in a readable form suitable for family use, without in any wise changing the teaching of the word. For example, the 18th Chapter of Lev. could be modified in the wording to great advantage. Also, several chapters in Genesis could be entirely omitted without any loss to the truth. Enough of them should be preserved to forever demonstrate the remarkable advance the Christian world has made since those days. This is their chief value. The World Church and no other church would be in existence today but for the consecrated efforts of the early Christians, hence our love and reverence for them and their service to humanity, notwithstanding their imperfections and lack of knowledge. For this reason we will defend all of the

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truth that is in the Bible with all possible diligence and do all in our power to preserve this precious record and message to the world.

In interpreting this word the World Church will adhere unwaveringly to the principle of God's natural law, and all construction will be according to this standard. Wherever there is any incident related in either the Old or New Bible that conflicts with natural law, there must be some explanation made for it that will not discredit God's law and word as expressed thereby. Let the ax fall where it will, the truth must be preserved, honored and respected. The World Church boldly and fearlessly advances to this position, knowing that its foundation is eternal truth, and the truth alone can prevail.

The World Church will not recognize human leadership, as divine truth alone as revealed to us by God's natural law is the only leader safe to follow. "My Father's will" was the leader of Jesus, and the same is ours. As that will was revealed to the Son by and through this law, so is it revealed to us. Executive heads of the World Church will consist of boards selected from its membership, under rules of by-laws later to be adopted. There will be no record of charter members. Each applicant's name will be filed alphabetically; thus the "first may be last, and the last first." Every act, and every position taken by the World Church on any subject, shall be based upon and authorized by God's law of na-

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ture in so far as it is possible for us to know its teachings. "With Charity for all, and Malice toward none," we build upon the supreme truth, *God is Love*, and His kingdom is love. In this we live, and have our being. As we love Him so we love one another, and as we love Him we love all of His creation, and all of His law controlling that creation. As we respect His name so we respect His law, and thus we present our "bodies a living sacrifice unto Him, which is acceptable to Him."

The World Church denies evil as being a created thing, and denies the existence of any agency or power representing evil, because God is the only power. Evil exists only in wrong or erroneous thoughts, and when the thought becomes right evil fades away into its "native nothingness," and the thought is right when the motives and beliefs are made right, and these become right when knowledge of the truth sheds its light. The World Church believes in seeking the light of knowledge, also in disseminating the light of knowledge. If we lift up the truth, we life up Jesus, "and if He be lifted up He will draw all men unto Him," because He represents truth in its fullness.

We believe the most acceptable service possible to render unto the Master is that rendered unto our fellow-men. "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Service for the good of our fel-

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low-men is service unto God. Too much time and substance is wasted on superficial and set forms of worship, to the neglect of the real service to humanity so much needed in the world.

The World Church will not perplex itself over the question of the origin of man, or his final destiny. Both questions will take care of themselves, provided we make the best use of our present opportunities. If we are faithful over the few things of the present, we know the future can have for us only the best there is, and we have not the slightest fear.

The chief aim of the World Church will be to raise its membership and all of mankind to the point of living as the Master lived, without violating one single natural law.

A long road to travel? Yes, but a building can not be constructed without first having a foundation. The world will never emerge from sin except the individual first becomes free from sin. The foundation for social and moral purity is one that bars any act of indulgence of the flesh, by the individual, and the work of the World Church is to help fortify the individual against such indulgence for pleasure or profit. The so-called "worldly amusements," such as card-playing, dancing and theater-going, baseball, etc., are all in harmony with God's natural law, and are all encouraged to a reasonable extent, when such diversions are free from indecent suggestions caused by impure thoughts. Gambling and all games

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of chance are not tolerated by the World Church, because the idea of getting "something for nothing" is contrary to natural law, therefore is sinful. Perfect loyalty to God's natural law begets kindness, brotherly love and tolerance, justice, peace, mercy, temperance in all things lawful, and abstinence from all things unlawful.

The only motive we will have for eating will be to partake of nourishing food to satisfy a natural hunger, and in drinking, to quench a natural thirst. This rule will absolutely save us from the ravages of false tastes caused by the use of opiates, tobacco and alcoholic drinks. All beverages that cannot prove themselves of actual food value are cast aside. If tea and coffee, used as a beverage, cannot stand this test of affording nourishment, they are out of harmony with natural law. Scientific truth, abundantly available in this day, sheds its light on these questions. Knowledge, and not physical sense, is our master.

The World Church will openly teach the doctrine of purity in thought and act by abstaining from all indulgence of the flesh, as pertains to the sexual powers when pleasure alone is the motive.

This is the one church of the world that will not teach a sexless religion, and it will be known as a church with at least this one mission of teaching purity on sexual lines, and it will take this position openly and without reserve. This movement

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is the child of stern necessity and there is no evading the issue. With impurity in the home destroyed, or, in other words, if the legalized prostitution so commonly practiced under cover of the marriage license is once abolished by an understanding of God's law, then will the problems of the public social evil begin to solve themselves. The basis for all upbuilding of the world, in a moral sense, rests upon the cleansing of the individual thought and conscience. The established ministry, church and priesthood have shrunk from this question, absolutely helpless. It is useless to theorize as to the reason why. It is enough to know such is the fact. As a result, sin is consuming the world like a flaming fire. Is it too soon for thorough, radical and uncompromising action? Is there danger in placing the standard too high? Not unless Jesus had it placed too high. It is not too high when we consider the fact that should we be able to attain thereto we would even then be but slightly more elevated than are all other forms of animal life. At present we are, in many respects, much below them. The World Church demands as much protection through knowledge of the truth, for all of humanity, as the animal world has from instinct. We are entitled to as much or even more immunity and protection from the disastrous results of sin than animals are. Obedience and loyalty to the law alone can give us this protection.

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The World Church is irrevocably pledged to the elevation of womanhood and motherhood to a standard of sacred purity and chastity. The female instinct leads to purity, and if the hellish progressiveness to indulge the flesh of the male man, in human form, could be turned into protection and encouragement for the woman, licentiousness and prostitution would soon disappear. When man shall know his duty and his obligation as well as the horse does he will cease to violate the sacred law of his being by indulging the flesh for pleasure. If we think the life of Jesus too high for us to pattern after, suppose we try living up to the standard maintained by all animals, and in doing this let us lay aside the thought of "angels' wings" or of being "too good for this world." It only means common decency, as demonstrated in all of nature. But the Master has shown us how to easily improve, even on the animal, and we can raise higher than they are in our habits of life, and that is simply by obeying God's natural law, as He did, which was the same as obeying the will of His Father.

The World Church freely and unreservedly holds up the life of Jesus as the one standard for us to live by, because His life was in every detail in perfect harmony with natural law. If we follow in His footsteps we cannot go astray. The best that is in man, and his greatest effort and achievement, is made possible only by the strict observance of

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God's natural law in every habit and detail of his life. Hence, the greatest joy, the keenest satisfaction and the highest pleasure of this life is derived, not from indulging the flesh by violating the law, but by overcoming the false sense of pleasure by loyalty and obedience to God's natural law, which forbids indulgence of the flesh for pleasure in every form.

If this proposition is not true, then this church has no mission, and there is no need for any organization intended to help men and women to a life of freedom from sin, in which case our efforts would be limited to preventing *excesses* in indulgence. This position is contrary to demonstrated nature, also it is out of harmony with the teachings of Jesus. There is no basis for sin of any kind, and it is our open enemy. *Let us persist in right thinking and right living.*

**THERE IS NEITHER PLEASURE NOR
PROFIT IN SIN.**

